

*Fifteenth Year of Publication*

# CHURCH MANAGEMENT



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**APRIL  
1939**

**VOLUME XV  
NUMBER SEVEN**

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## Ministerial Oddities

By Thomas H. Warner

### ABOUT PREACHING

Commenting on the addresses given before the English Congregational Union, some year ago, the *Echo* remarked on the singular slavery to paper which was there exhibited. One minister delivering an address read from the inevitable manuscript, on the subject of "The Ministry," said that one of the questions necessary to put to candidates was "Can you preach?" It suggested the answer might be, "No, but I can read a paper."

\* \* \*

The *Manchester Congregational Monthly* tells the following story: Some years ago a minister was preaching at a vacant church. It was noticeable that he was well fortified with MSS. for practically every item of the service. Some time afterwards an inquiry was made of an official of the church how the day had fared. This was the reply: "I had only one criticism to make of Mr. X. He did not read the benediction."

\* \* \*

### Clarity

A minister preached for the first time in a little Kentish village. He used the word "optics." At the close of the service, a farmer took him by the hand and said, as he congratulated him, that he had made a little mistake in one word. "But, Lord bless yer," he concluded, "we understands what yer mean, what you calls 'hopsticks' we calls 'hop-poles' down in these parts."

\* \* \*

An old-country woman heard a sermon in which the use of dishonest weights and measures was exposed. The next day the minister called on her and asked what she remembered of the sermon. She complained of her bad memory, and said she had forgotten almost all he had said. "But one thing," said she, "I remembered—I remembered to burn my bushel."

\* \* \*

### Criticism

"Well, Father Brown, how did you like the sermon yesterday?" asked a young preacher.

"Ye see, parson," was the reply, "I haven't a fair chance at them ere sermons o' yours. There's old Miss Smithie, Widder Gaff, 'n Ryland's darters, 'n Nabby Birt, 'n all the rest, a setting in front of me with their mouths wide open, a swallerin' down all the best parts of the sermon, 'n what gets down to me is putty poor stuff, parson—putty poor stuff!"

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## THE EDITOR'S DRAWER



### The Power of Divine Propulsion

There is a modern school which confuses hunches with divine propulsion. They feel that they can close their eyes for a few minutes and divine guidance will be given them for the day, the week and the year. The study of the life of Paul is recommended for those who wish to see how this spirit works.

Paul was not easily moved. This divine force pursued him foot by foot, making life miserable for him. It was truly difficult for him to "kick against the goad." His guidance was not a hunch which set him running off on some errand. It was a force which shaped his entire life—much of it against his determined opposition. When finally it forced him into the path determined for him he had been convinced and was ready to serve. The flash on the Damascus road was but one incident in the series of propulsions. Paul even tested that.

We would do well to subject our flashes of guidance to some real test of service. In that way we can tell whether it is merely a "hunch" or divine propulsion.

William H. Leach.



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Rev. B. C. Etheridge relates this incident: Being greatly concerned at the growth of agnosticism he decided on preaching a sermon that should leave its followers absolutely without a leg to stand on. The day and the hour came and, having delivered his soul, he descended the pulpit stairs glowing with the consciousness of having for once, at any rate, done his duty. On leaving the vestry he was greeted by an old friend: "Etheridge," said he, linking his arm in his as they strolled away, "that was a very good sermon and you meant it all right enough, but it showed you know nothing about agnostics; and until you do, if I were you I would leave off preaching against them. Never raise a devil until you are sure you can lay him."

\* \* \*

Bishop John of Toronto, was once asked by a deputation of parishioners to remove from their midst their vicar, who, they declared, was the cause of much vexation and discontent in his parish.

The bishop looked grave on the request being made, and, after some thought, said, "What is your reason for wishing me to eject him?"

"My lord," said the head speaker eagerly, "he is objectionable to us in many ways, and we have many reasons for wishing him away. Our chief complaint is that he evidently thinks us a set of idiots; he has for the last three consecutive Sundays preached the same sermon to us."

"That is, indeed, hard upon you," replied the bishop meditatively. "But can any of you remember the text of this sermon?"

There was a pause; the men looked at each other with questioning glances. "Do you know it?" asked one.

"No, I don't," was the reply in a whisper.

"Do you know it?" demanded another. The reply was the same.

At last they had to confess to the bishop that they did not remember the text.

"Well," said Bishop John, "go back to your parish and ask your vicar to preach that same sermon the fourth time, and then come and tell me the text."

The men did as they were bidden, and on the following Sunday, at the morning service, heard this verse announced previous to the sermon: "He that heareth you heareth me; he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me" (Luke 10:16). Somehow or other, after hearing the discourse, they



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did not care to trouble the bishop again.

\* \* \*

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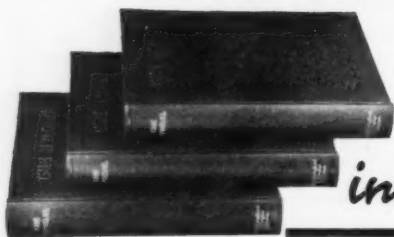
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## PENNIES IN HEAVEN

Trenton, New Jersey—Public enthusiasm in "pennies for heaven" instead of "pennies from heaven" has been stimulated by Rev. J. Harold Guy to an extent sufficient to solve the problem of carrying the interest charges on his new \$42,000 Lawrence Road Presbyterian Church, in nearby Lawrence Township.

When the 29-year-old Rev. Mr. Guy assumed the pastorate of the small congregation shortly after his Princeton Theological Seminary graduation in 1936, the church building was no more than a covered basement foundation. Loans were available to finish the building, but the problem of meeting interest costs remained.

The "pennies for heaven" idea was Mr. Guy's solution. He had congregation members build 400 wooden penny banks, designed in the form of miniature churches. Half of these were placed on dinner tables of congregation families, who pledged a penny would be inserted before each meal. The other 200 were distributed among homes of non-church members who indicated a willingness to assist, and also in restaurants and other public places, including even taverns in a few instances.

Success of the plan has just been announced by the young clergyman, who stated: "Last year—the first year—our penny banks netted between \$700 and \$800. We believe we will have no trouble getting the \$600 needed annually for interest. In many homes, members of the family look on it as a novel way of saying grace."

## FREE VERSE ON DISSENT

Oh Lord! I'm glad I said what I did.  
They need to hear the candid truth.  
It was enough, perhaps, this time,  
But I could say more.  
I shall say more.  
Of course, I'm wrong, all wrong—  
So the people say.  
They would say that.  
But I know I'm not.  
For I am guided by your hand—you  
know I am.  
I try with all my heart to take your  
stride,  
And you don't let me down.  
We do not get our wires crossed—not  
you and I;  
Although they think we do—I know we  
don't.  
We keep our connections clear.  
Don't we, Lord?

I'm sorry if I've hurt or done any real  
harm.

You know I'd do my best to avoid that,  
And I'd be the first to make it right—  
If I could—without backing down,  
Turning 'round and turning coat on  
Thee.

I know it well—they've been my friends,  
They pay my salary and we've been  
together long—  
Together in the church.

Some of us have been through thick  
and thin—

Together, Lord. I know that very well.  
And we are friends.

But still, I must speak my piece,  
Speak it as I see it.

Friendship should not have it otherwise,  
Or the spirit of the church.

I'm human, Lord, I know,  
And you know, know my failings better  
than I do myself.

Many failings, many, many of them.  
And they are not altogether wrong—  
They have their virtues and their loy-  
alties,

I am well aware.

Perhaps they're right at many points,  
Perhaps they're wrong.

We may both be wrong—when we think  
ourselves so right.

So, Lord, this must be up to you—  
As always, Lord, it's up to you.  
Break through our shams and make-  
believe,

Burn out our ingrown selfishness  
And our deep-rutted-rooted pride.

Strip off from us the Pharisee,  
The cloak, the cowl, the subterfuge,  
Take us all, Lord, these people and  
myself

And make us clean—

Clean, oh God, and holy unto Thee,  
For the sake of Thy dear Son, and the  
glory of Thy Name.

I know "it is expedient one should die";  
But I don't propose to be that one—  
Just yet. Not as long as you are will-  
ing.

So, Lord, now give me courage;  
I know you'll give me leading; but also  
Give me courage.  
Courage to tell them truth again—  
Again—again—again,  
Until perhaps at last, they come to  
understand.

# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XV  
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## *Does Responsibility Build Character?*

**M**OST of us believe that it does. We have the world for observation and have noticed that the individuals who have been able to emerge from parental protection to take their own place in the affairs of men mature in responsibility and character much faster than the sheltered ones.

But preacher to preacher do you believe that regarding the church?

The writer served a church at one time which was home as a "home missionary project." Half of its support came from the society. I noticed that the growth in stewardship in our own church was very insignificant. I took it up with the officers of the church.

"We are a poor people," they said. "This missionary board has much money contributed by wealthy churches. It is but fair that they contribute to our support."

However, the time came when the missionary society withdrew its support. It was a shock at first but gradually the little church found itself, arranged its own financing and grew in wisdom and the spirit as it assumed responsibility. Responsibility produced character that time.

We have in America many churches which are but one generation removed from the old country. In the mother land the church was supported by the state and the clergy were officers of the state. Few burdens of stewardship were placed on the people. It was a shock for them when they learned that in America they would be expected to produce the money to pay the running expenses of the church. They didn't like it and for a while the preachers shared frugally in this world's goods. But gradually these churches have found themselves. Today they would not barter their freedom for state control. Re-

sponsibility has builded character.

It is well to remember some of these experiences as the subject of taxation of church property is in the air. The first cry is that the burden will be too great; churches will break under it. Try and think of the other side. It is quite possible that churches will gain moral character under taxation. Certainly the appearance of churchmen before the congressional committee which was considering social security legislation was not an edifying one. With their more than adequate salaries safely tucked away in their vests, official spokesmen pleaded that the churches were too weak—too poor—to take their place in society.

We are in the Church until death closes our eyes. We believe in its work and its future. But it would be an inspiration to have a vision of church leaders standing before a congressional committee not asking for exemption from social responsibilities but declaring that religion is vital enough to take its place in the affairs of men. Instead of clamoring for exemptions from responsibility the church should lead the way in its assumption of social burdens.

There is a sense of shame over the church when we admit that despite of our visions of the City of God we plead that we be excused from doing our part to bring it to pass.

The church should not seek to "live off society" but to live "for society." It can't do that by crying, "Corban."

---

## *The "Getter Free-er"*

**E**VERY church has at least one, the more unfortunate ones will have more of the species. He is the individual who feels himself divinely appointed to get anything the church needs without expenditure of money.

(Turn to page 402)

# Making Christianity Effective

By E. G. Homrighausen\*

*There is no disparagement of methods and techniques here but Professor Homrighausen shows that the first requisites for effective Christianity is honest thinking and vital faith. The proper programs and methods synchronize themselves into the spiritual and intellectual program.*



Lewis Mumford's book, *The Culture of Cities*, contains a reference to the church. It states that from the point of view of architecture the church is a "survival" in the structure of modern cities. In ancient Rome, he states, the church was a "mutation." In the medieval city it was a "dominant." In the seventeenth century the church became a "recessive." In the modern metropolitan center it is a "survival."

Of course, Mumford is talking in architectural terms. Many qualifications could be made on the application of the illustration to the actual influence of Christianity in our civilization. It is possible to have vital Christianity with small churches, and it is possible to have little vital Christianity in a civilization whose cities are dominated by cathedrals. It is impossible to identify Christianity with church architecture, even though it is practically impossible to have Christianity without a church building of some kind.

Yet, there is point to Mumford's illustration. We must admit that the medieval age was dominated by the church, whereas the modern age is not so dominated. The late Cardinal Mercier when viewing for the first time the old sky line of New York with its dominant Woolworth tower is said to have asked if that was the city's cathedral! There was more truth than humor in his innocent remark. Economic towers are the cathedral spires of many a city, and of the economically dominated motives of men. Many factors associated with the city account for the "recession" of the church. Cities are reflectors of the deeper nature of civilizations. They seem to forbode, by their nature, size and dominance, decline in the spiritual stuff of culture.

We are facing not merely the city as such, but a city civilization, in which a certain mentality is dominant. And

that mentality is causing the Christian movement to become a "recessive" or a "survival."

The churches have themselves to blame in some degree for their innocuous position. Denominationalism has split the church into the churches. It has robbed the church of a united front in meeting the community with its gospel. Each church has thus become involved in saving its own people and saving itself. If the cathedral no longer dominates the city of the west, it is because the spiritual and cultural unity for which the cathedral stood has been broken up. This need not mean a weakening of Christianity's influence in society if the churches keep vital, and maintain practical unity for common elementary ends. But in the past, denominationalism has been associated with a sectarianism which was more self-centered than community-confronting.

What can be done to make Christianity effective?

## Wake Up to the Situation

First of all, it is necessary for churches and churchmen to wake up to the situation. The easy-going attitude must give way to that of concern and alarm. The church is not engaged in child's play. Christianity will not be biologically inherited by the oncoming generation. Nor will it be easily kept alive. It will not become effective by some of the prevailing methods of church work. They are too tame, too matter-of-fact, too lacking in militancy and realism. They take too much for granted; they do not take the church's task and Christianity's position in the present world seriously. More aggressiveness must be in evidence. More realistic grappling with human souls and with the spiritual issues in the present situation must mark the church's work. Everything the church does should be marked by an understanding of the present issues in the realm of the spirit. Christianity is not easily made effective in the world. It must be decided about, it must be taught each generation, it must be interpreted in terms of living issues of

the day, it must be seen in the light of the Founder's sacrifice to establish it in the earth. To our forefathers the faith was something as important as daily bread. The realities with which the church deals are the real issues of our times; namely, the nature of God, of man, of community. Around these the battles of our day are being waged. The church is in the thick of the age's struggle!

Second, Christianity must be realized as a present power. Christianity is contemporary life-in-Christ! It has to do with ideas and ideals, to be sure. But it has to do with men and women and children of today who live by its truth and its power. Jesus Christ is the present, living Lord. "For me to live is Christ," must not be merely a Pauline experience, but our own experience in this day. Christianity gives life a basis, a philosophy, an insight into the real issues of the times, a way of life—today! Christianity is God's eternal foundation of life, which no man has laid or can lay. And it is so for every age and every person. This is what the church must today aim to proclaim convincingly, incarnately, and practically. Too many persons are living on the momentum of their fathers' faith. Or, they are nominal adherents of the faith's forms and standards which have not become living issues in the marrow of their souls. The Christian Church must make the faith live as a present power! We need revival! No mere appeal to, and pride in, the past will help now.

Third, to make its truth dominant in this age the church must disentangle itself from many of its unholy alliances. These alliances have sapped the church's strength, enslaved it to questionable allies, and, as a result, weakened its freedom and independent existence. Some churchmen have compromised the faith to a place where the gospel can scarcely be distinguished from a cultural humanism or a personal-improvement psychology. Sometimes this entanglement is such that the church leans too heavily upon some nation, class, group, individual or individuals, so that it is hardly free to be itself. Or this entanglement is such that the church relies too much upon the support of science or philosophy, with the result that its unique truth lacks indigenous stamina.

Of course, the church cannot com-

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pletely free itself from the world. It must use the world's money, it must rely upon people who live in the world to support it. It must use the world's thought-forms and language! But it must become measurably free and independent and not be so enslaved as to throttle its message or weaken its vitality.

The fourth necessity for the church in this time is the recovery of the unique, God-entrusted truth of Christianity. This is a theological task. It is forced upon the church from two sides: 1. The world is in some quarters becoming militantly secular. It is becoming hostile not only towards Christianity but towards any religion that is rooted in a transcendent reference. This is forcing the church to study seriously the contrast between the modern conceptions of God, man, society, history and nature, and those of its historic tradition. It is beginning to restudy its gospel, its existence, and its task and message. 2. There is theological confusion within the churches. We are coming to see what heresy means! Christianity has been falsified in the halcyon days of prosperity and optimistic idealism by those who interpreted Christianity in terms of the new thought and science. It is becoming apparent that a cleansing process in the realm of theology must take place. The ranks of the church are honeycombed with soldiers whose loyalty on the surface is not to be questioned, but whose understanding of the cause is deficient, and in some cases, false. In some instances there seems to be a dangerous fraternizing with the enemy.

A great deal of confused thinking about the "chief end of man" and the nature of God and society is found within the ranks of the church. This has come through a desire to be modern-minded, up-to-date, popular. It has come through a long process of interpreting the Christian message in slavish consistency with natural philosophy, psychology, history and sociology. The story of the decline of theology is too long to relate here. It is enough to say that this dilution has deposed God-centered revelation, which is witnessed to in the scriptures, and put in its place man-centered science and speculation. Man is the center of the stage; he is the sure and fixed standpoint in the discovery and evaluation of truth. God is now the problem to man!

#### Necessity of Theological Thinking

To the end that the church may properly meet the age with its God-given message, it must recover through hard theological thinking its indigenous divine criterion of living truth. This requires prayer and study. Let the church

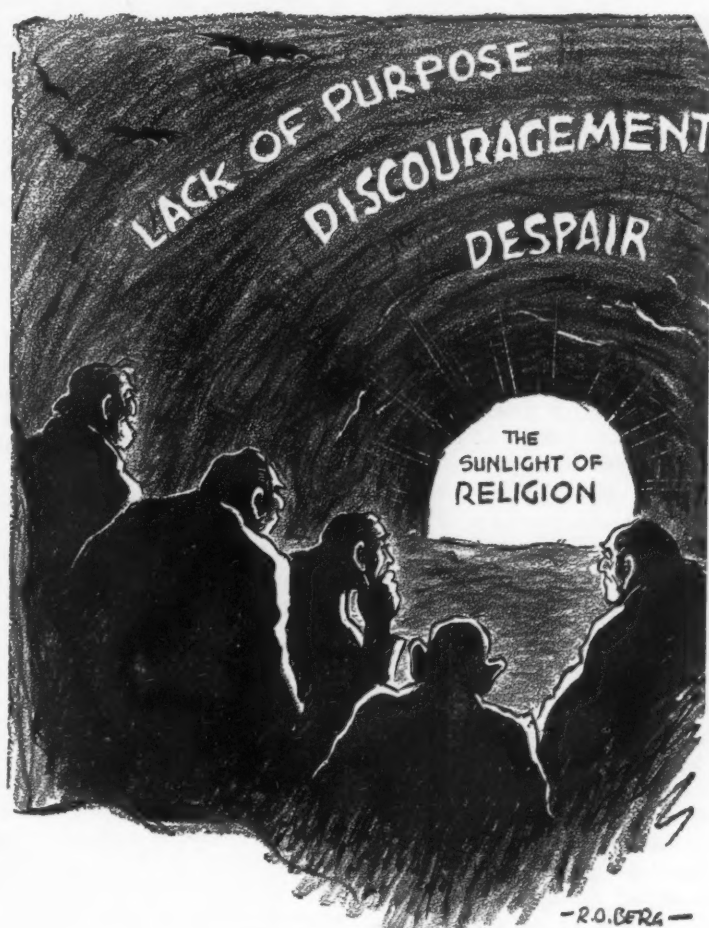
be the church! Oxford resolved. Not that the church would thereby separate and save itself from the world in a new asceticism—but that the church may be properly fitted to become the clean channel through which God's message may come through to the world, must the church be the church. And the place to recover this theological essence is in studying again the tradition and the sources of the faith; namely, church history and the Bible. The history of the church must be seriously studied. The Bible must be taken seriously as the authoritative, approved, infallible rule of faith and practice.

There is a fifth requirement of Christianity today. The church needs strong intellectual apologetics, to demonstrate to the world that Christian truth is, up to a certain point, demonstrable. It is capable of confounding the person who thinks he can discover truth without God's special revelation. There is a place for rational argument in the Christian Church to meet the non-Christian with evidences for the truth of Christianity on historical, ethical, philosophical and literary grounds. Christianity has a history that can be upheld. It has an ethic that is superior. It has a philosophy. It has a

scientific outlook. It has literary deposits that are verifiable. But these supports must be belief-ful demonstrations, or passionate witnesses, of faith and not merely cold logical arguments.

Another requirement of the church today is a realistic incarnation of the living word of God like unto that which accompanied its original birth. The church must be church. (To be sure, many churches are real churches. But not enough of them.) Emerson might call every institution the lengthened shadow of a man, but the church is more than the lengthened shadow of Jesus Christ. It is the continuing embodiment and incarnation of Christ, or the living God, in and through obedient and faithful human flesh and blood. Someone has said that since the church is the body of Christ, it is the presence of Christ in the midst of the world. The church must be more than a preaching station, more than a body of officials that pass resolutions, more than a teaching institution, more than a building. It must be church, the body of Christ. It must demonstrate the truth in terms of flesh and blood, so that the word becomes flesh before men's very eyes.

"By their fruits shall ye know them!"



CAVE DWELLERS OF TO-DAY

The world will hardly listen to the church's clever arguments. It will take notice of grace and truth incarnated in flesh and blood. Glover's remark that the early Christians "out-lived, out-thought and out-died" the pagans in the world about them, must become modern history. Their thought issued forth from faith in God's action in them through Jesus Christ and the Holy Spirit. Christ Jesus had made a difference in their actual living. It could be seen!

Genuineness should mark the local church's life. It must deal with people in a way that is not below the way of other organizations. It must win members by sheer persuasion and not gain them through other inducements. (The easy method of gaining members through custom and tradition is to be employed with care.) No church that is sub-worldly in its ethics can command the respect of the world. This applies especially to ways of raising money and ways of dealing with those in the employ of the church. Sometimes the church has allowed itself to be supported by questionable means and thereby lost its self-respect and moral independence. A church should support itself financially by the voluntary gifts of its members and not through dubious means that do not stand scrutiny. Churches should avoid the evils which Christians deplore in the world. The economic organization of the church locally and denominationally ought to be above reproach. This has implications as regards ministers' salaries, the church's attitude toward property, pastor-church relations, pensions, the responsibility of wealthy churches toward those in poor areas as well as between city and rural churches, attitudes of churches toward denominational and benevolent budgets, and the like.

#### Solid Preaching

To incarnate the truth, the church's preaching will have to take on more solid and serious tone. The sermon must cease its superficial treatment of popular subjects and concentrate upon biblical truth and its meaning in actual human life. It will need to become belief-ful witness to what God has done and desires to do. The minister will need to face up to the nature and task of the pulpit. The pulpit should set the pace for the whole life and work of the church. And if the church fails here, it is difficult to make Christianity real elsewhere.

Worship, private and public, needs emphasizing in churches. It is the true attitude of those who are devoted to God. Worship is the recognition of God's lordship. It is man's true attitude toward him. It brings to God the sacrifice of ourselves. In worship we

offer ourselves up to him in the spirit of obedience and love. In turn, God gives us his grace! It must be said that this is the heart of the Christian life. It needs recovery and incarnation, in home and church.

The teaching work and witness of the church school, and all other church organizations, will need to be carefully integrated into the purpose of the church, and carried on with a serious intent that shall make the whole church a school for the growth of persons in the grace and knowledge of Jesus Christ. Organizational life within every church could be simplified. To this end, each church should bring all its activities under one aim and purpose. The church can no longer allow all sorts of independent agencies to operate within its walls which do not make the aims of the church their reason for existence, and which do not seriously attempt to do the church's work.

Too little systematic training in the fundamentals of the faith is given youth and those who become church members. Further, instead of allowing church members to be educated on the knotty problems of industry, race, politics by leaders and agencies that often have no Christian outlook, it would be far better for the church to educate its own members regarding the Christian approach to these problems.

#### Christian Fellowship

The fellowship of the church is a unique thing. The world desires a new community ideal. The church can and must demonstrate the glory of fellowship which results from the gospel. This fellowship includes Christians in communities, of various classes and races and national heritages. It transcends barriers that now threaten to plunge us into strife. It includes the universal Christian household. Such fellowship is the hope of peace, at home and abroad.

Some churches are doing a remarkable work with sick souls. The power of the healing Christ is being manifested in the treatment of split personalities, souls emaciated by divided loyalties, and lives that are weakened by fear, tension, and aimless living. This is a delicate type of work that should be engaged in only by experts. Yet, the sincere pastor, and the bulwarking fellowship of sincere Christians, can do much in the way of restoring persons to their "rightful minds" through friendly counsel, warm sympathy, pastoral calling and prayer.

Churches in communities can unite for the purpose of fellowship, and for the purpose of bringing the gospel to every one in that community. No longer should churches take care merely

of those who come to them from the neighborhood. They must unite on the mandate of the gospel to evangelize the world that is close at hand. This does not mean organic unity, which dissolves unique denominational doctrines. On the essential facts of the faith, about which there is common agreement, there must be a common "front" for the purpose of making the gospel known to all. People must be reached!

This unity must also be expressed in realistic social action—not for the sake of revolutionizing the world in other spheres of the globe, but for the sake of curbing evils that are inimical to Christian living in local communities. Oxford resolved that churches in local communities engage in "social experiments." Christian people are "the salt of the earth," but someone once said that salt is no good in the cupboard but on the meat! Evil cannot be completely eradicated in this world, but it can be curbed by united action on the part of those who deal with it realistically in the concrete. The effecting of such social action cannot be accomplished by one church. Further, churches can also make their members more aware of the fact that they are Christians in the vocations in which they are daily employed. Through their daily tasks they may bring the gospel to bear upon the world's work. Youth can be encouraged to enter political, educational, social, economic and scientific realms, for Christian men and women in positions of social responsibility are sorely needed. These fields should not be abandoned to the "world."

Further, the incarnation of Christian truth can take place through lay activity. According to the evangelical understanding of the church, the laity are church. There is too much clericalism in modern Protestantism. Ministers carry too much of the burden. The church belongs to God and his people. Lay participation, responsibility, and evangelism is necessary. And laymen can be trusted when they are properly taught and directed.

Churches should also take every opportunity for community service. Every opening that is presented for service and witness should be grasped—such as service to prisoners, juveniles, delinquents, outcasts, the underprivileged, the persecuted, the foreigner, the minorities, the transient, the poor, the unemployed, the unattached boys and girls in the community. Churches should take every opportunity provided by press, radio, city or gospel mission to preach the gospel. They should grasp every opportunity to reconcile conflicts, misunderstandings and hatred

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# Prayer in the Ministry to the Sick

By Russell L. Dicks

*In this article Mr. Dicks, chaplain of the Presbyterian Hospital of Chicago, shows when and when not to pray. He also discusses the types of prayers which would be most effective. Every paragraph is vital to those who wish to make their pastoring effective.*

THE questions most frequently asked by ministers in regard to their ministry to the sick have to do with the use of prayer. Should a minister pray at every sick call? What can you do when there are other people present? When during the call should you pray? What should a prayer contain when a patient is facing death and the minister knows it but the patient does not? Should the minister ask the patient if he would like prayer or should he pray without asking? Surprisingly, there are few questions concerning what prayer accomplishes and why it should be used, rather it is how and when?

Let us understand each other at the outset of this article. To my mind and in my experience prayer is the great dramatic climax of the minister's work in the sickroom as well as in the formal worship service. It is his unique method, and his most effective method when used with understanding. It is the method which he and he alone, of the professional workers in the sickroom, may use with ease and certainty. Occasionally one meets a physician or surgeon who prays with his patients but those instances are rare. And yet there is no method which the minister has at his command which he uses more carelessly and with as little understanding as his use of prayer in the sickroom.

This careless use of prayer is closely associated with his general lack of understanding of the conditions of the sickroom and the emotional stress which patients suffer. It is a part of his inability to use his eyes and ears. We might paraphrase Jesus' statement concerning eyes and ears to: some have eyes and some have ears; but many ministers seem not to have either in the sickroom. The minister who is careless in his use of prayer is also careless in what he says, in his efforts to reassure the patient, in his tendency to give advice and repeat platitudes, in his lack of ability to listen. The minister who uses prayer carelessly, and legend is the name of those



Russell L. Dicks

who do, is the minister who is careless mentally and emotionally, undisciplined and untrained in his work with individuals. We must and can have reasons for the things we do in the sickroom, rather than having a routine through which we work at every sick call.

Granted that the patient is the center of the picture and that the minister is in the sickroom to help the patient in any way that he can and not himself; granted that the patient is permitted to talk about the things he wants to, his own experiences, his own likes and needs and worries; then, it is possible to discover whether prayer is in order or not. Recently a woman who was quite ill, whose home was in a distant city, told me that the members of her home church were praying for her recovery. She also told me that her son was on a long journey at that very time and that she was worried about his safety. When I was ready to leave I asked if she would like me to say a prayer. She responded

eagerly. In the prayer I expressed thanks for the eternal presence of God, for "that which has borne us up in the past and doth wait upon us in the future; for friends who remember us when we are hard pressed and who pray for us in their quiet times." I then prayed for the safety of her son, that he might complete his trip in safety and with happiness and health; I closed by thanking God "for quietness and strength and for aiding us to regain health." The need for that prayer and its contents were all disclosed by the woman as she talked with me during the early part of my call.

Persons who talk about prayer, God, immortality, or any of the great religious ideas, about their churches, their ministers, or themselves in relation to these ideas or persons, are the ones with whom we pray, providing their comments are positive. On the other hand patients may tell us of their fears, worries, loneliness, and unless we know something of their religious backgrounds prayer may be out of order. Sometime ago I was asked to see a woman who had been ill a long time and was afraid of a pending operation. I found the woman had no active church connection, that there was considerable tension between herself and some members of her family, and that she had been praying for her recovery. In the end she seemed greatly relieved to have talked to someone at length although I had said very little. As I rose to go I said, "I will remember you." She said, "You will remember me? When you're alone?" She seemed pleased. My feeling is that to have offered to pray with her at the moment would have startled her rather than have added to her relaxation. I say that because of the amount of intimate emotional feelings we had covered in our discussion. I wanted her to continue to think about them rather than about a prayer I might say. I did not want to pass them on to God too quickly.

Sometimes that is exactly what one wants to do. To get worries and fears into the hands of God and let the patient know they are there; it is often practically impossible to get that idea across unless you, as a representative of God, personally carry them to God and leave them there. But be



alert lest you leave them with God but the patient carries a few back.

### The Teaching Prayer

There are two kinds of prayer in the sickroom and the alert minister will use them both, sooner or later, both with his own parishioners and with those he calls upon who are not his own. First, the teaching prayer. It is the minister's purpose to aid his people to grow spiritually and to be able to pass through whatever they face with spiritual poise and ease. Here is a parishioner who is facing adjustment to a handicap following his illness and he rebels at what lays ahead of him; he challenges you, as his minister, as to why God has let this happen to him when he has always lived a "good life" and has been "active in the church." Basically you know he is a selfish and domineering person. You have seen it come out in his attitude toward his wife and children, you have seen it in his work in committees in the church, in his attitude toward you, and now you see it in his belligerent attitude toward God. Well, you might tell him all this in so many words, but if you do you are false to the position you hold. Far better to admit that he has lived a "good life" and that it is "hard to understand why these things happen."

As you rise to go, you come near to his bed and placing your hand upon his you say, "Let us pray before I go." Now you are not agreeing, now you are "ahead" of your parishioner, now you are teacher, searcher, guide. In your prayer you first establish God's presence and express your thanks for God's "Love as shown through that which we have received. For family, for friends, for the privilege of knowing thee." And then you pray for: humility. Humility and courage and strength to meet whatever lies ahead, "for of such are the children of God," and perhaps you add another phrase or two such as "forgive us when we are impatient, and give us the mind to wait upon thy will for us; to know that thou doth work in our behalf." Immediately after your prayer you say goodbye and get out quickly. No parting shot from the door, no good wishes of your own added. You remove yourself as quickly but as unhurriedly as possible, leaving your parishioner with God.

In the teaching prayer you point to the goal toward which your parishioner should strive. A goal which you cannot articulate directly because of the patient's attitude. Dr. Henry Sloan Coffin would call this "slipping in a blow via the holy throne," but I think the holy throne would approve

and I know it is a good therapeutic and teaching method.

### The Prayer of Praise

The second type of prayer used in the sickroom is the kind that aims to hold the spiritual gains already made and to clinch gains newly made. These two types of prayers follow closely the two major purposes of the minister in work with the sick—to aid spiritual growth and avoid spiritual backsliding under stress. The second type is one of rejoicing. It takes the place of absolution following confession; it expresses gratitude upon the recovery of health; and it frees us from apprehension by way of fastening our attention upon God. It is the benediction which is said upon the death of one who has lived well and died well. I would call it the prayer of praise as distinguished from the teaching prayer.

When a patient sends for a clergyman he wants something definite. By and large, except with "chronic worriers," this assignment is not difficult, for the patient has analyzed his needs and tells the minister why he has asked him to call, usually without so much as an inquiry from the minister. He wants the minister to pray with him and for him. "Your prayers would get a better hearing than mine," said one patient. But be alert to the confession which comes before the prayer, while the patient is explaining why he wanted to see you. Often he will say, "I feel better already," even so be certain to pray before you leave, the contents of your prayer will be determined by the needs he has described and those you have observed. You may observe something rather different from what he describes.

The task with a parishioner is somewhat different from that with the non-parishioner in this instance, because the parishioner may want something from you beside a purely priestly act. Even so you will know something about him and his needs before you arrive. If you have spoken definitely in your preaching and teaching concerning the place of prayer in time of illness, you will want to follow whatever you have taught. We could do much more than many of us do in our teaching concerning the resources of religion in time of stress before the stress arrives. I am constantly struck by the observation that persons who handle stress well are those who have been prepared for it many years before in a Sunday school class or a young people's group and by effective sermon-teaching, reinforced by sound emotional training and experience in the home. Most problems are solved long before we reach them. I am al-

ways seeing conditions of stress with no stress present, then our task is to see that we do not create it, and that others do not either, in so far as possible.

Now I have not answered the specific questions asked at the outset of this article but it would ever be so. A few answered questions which are brought about by a specific situation teaches no one how to minister to the sick. Far better to have a background and discipline against which all of your work in the sickroom is judged. The one I hold is: each patient is an individual and must be ministered unto as such; prayer is one method among several of bringing the patient into conscious touch with God; it is dependent upon the religious background of the patient. It is the function of the church to supply the background; life will supply the need.

### SPIRITUAL GLASSES

The boat in which he was sitting was smashed to matchwood. A whale tossed David Glavine, a sixty year old fisherman of Fortune Harbor, Newfoundland, into the air. His fall buried him in the waters, but he emerged unhurt wearing his glasses. Perhaps the incident shows you how one who becomes a Christian is buried with Christ. He emerges from the blinding darkness of the tomb, still wearing his spiritual glasses with which he discerns the truths of God with increased clearness. But unless a man has actually died to sin with Christ, and been buried with him in the grave of sacrificial companionship, he cannot come forth with such glasses of spiritual discernment, which will make him a lasting conqueror of sin. From *Say Thou Art Mine* by Paul Y. Livingstone. Fleming H. Revell Company.

### Effective Christianity

(From page 362)

between races, groups and classes. They should show the keenest interest in all community problems.

Many ways can be found to make Christianity in the local church really effective, to the extent that people in the community, whether members of the church or not, may note its mind, its power for righteousness, its vitality, its concern. Thus the church will be in the thick of modern life! Where there is a real understanding of Christianity, as well as a desire to make it dominant in the lives of persons, legitimate ways and means will be found through prayer and thought, to make its truth effective. These the Lord will honor!

# From Meeting House to Sanctuary

By J. W. Herring

*We intended to publish only the pictures which show the transformation of this church. But after reading this account which gives so much, in detail, the method used in formulating and putting across the program in the First Baptist Church of Peru, Indiana, we felt that it, as well as the pictures, offer valuable material for our readers. Mr. Herring is the pastor of the church.*

BECAUSE we believed that our auditorium could be made a sanctuary, a house of prayer, instead of an assembly hall or a hall of music, our program was launched and carried out. And because our highest expectations have been fulfilled and our congregation is singing 'praises of victory,' and our increased attendance is the best that has been enjoyed for years, this little story is being told. Although the program cost \$2,500 more than we expected, it has been raised and all is now paid. Here are the lights which may guide a fellow traveler to this 'Mecca.'

The need of redecorating the auditorium, which has a seating capacity of nine hundred, was apparent when we came to this pastorate in April, 1932. The lifting partition which opened into the Sunday School assembly room, with its Akron plan, double deck, line of class rooms, prevented our best use of both auditoriums at the same time. This enlarged seating capacity of fifteen hundred was never used except for conventions and baccalaureate services, which have now been moved to the high

school assembly. Well did we realize that if any changes were to be made in this circular auditorium with a square framework and a corner pulpit, it must be done at the time of decorating. The cost of decorating seventeen years ago was \$2,000. We waited four years for prosperity to actually get 'around the corner' so that the cost could be underwritten before the work was started.

In the meantime, this foundation was laid. In early 1936 we began to point out to the chairman of our trustees, whose influence in our church is equal to almost any five men, such weak spots in our present arrangement as: the golden oak color of the woodwork which was not conducive to quietness in worship; the decorated exposed organ pipes which the congregation amusingly counted; the fact that the church was off center in order to make room for the baptistry; the central, elevated choir, which, together with the minister, became the focal center of the congregation; the need of a chancel arrangement; the need of a center aisle, both for convenience and to portray a great theological truth.

Dr. E. M. Conover, of the Interdenominational Bureau of Architecture, was invited to study our building. He graciously put his recommendation in writing. This was submitted to the 'board of trustees.' The pastor and the trustees consulted with a church architect in Indianapolis, who was associated with the bureau mentioned above, who graciously loaned us his collection of stereopticon slides of remodeled auditoriums. Mr. Walter Taylor of New York made a study in May, 1937, and was employed to present picture and blue-print drawings portraying the changes recommended. These plans were secretly studied by the trustees. The pastor took three of them for a 'tour of inspection' of the churches of Indianapolis which had chancel arrangements. Now that this group of seven influential men were 'sold' and the plans redrawn, the unanimous report was taken to the Advisory Board. The Bureau loaned us their slides, picturing 'before and after' views in installing chancels. These were used in every possible group. As one of the twelve of this official board did not fall in line, we called another meeting in one week. In the meantime, one of the trustees converted this man who had been present at the dedication of the present beautiful building in 1894, which was spoken of as 'the last work in church architecture.'

A second meeting unanimously voted to recommend the plans to the church, with the specific condition that the en-



Before



After



tire cost was to be underwritten before the work would be started. Before the church was to take action, at the coming 'Seventy-first Anniversary Church Night,' the improved program was explained to the twenty-four deacons and deaconesses and given a vote of endorsement. At this church meeting the trustees did all the talking. They made one and only one recommendation; namely, the whole improvement program, which included the closing of the partition, the change of the color of the woodwork, the redecoration, new carpets and the chancel was to be carried out, or to wait for further consideration. Though members from the floor tried to vote on separate items, the trustees did not waver. Everyone wanted the last two items and while some opposed the chancel, others favored it. Although Dr. Carlos Dinsmore, representing the church building department of the Baptist Home Mission Society and secretary of the Bureau before mentioned, was present, to speak on the advisability of this program, the vote was taken before his presentation so that the opposition could not sneeringly remark, "they railroaded it through!" The ballots were counted and the tellers announced a very comfortable affirmative majority. Then Dr. Dinsmore's address fanned the fire of enthusiasm to blaze.

#### Raising the Money

Immediately, the trustees met to 'take their bearings.' The minister almost 'fell over' when their ultimatum was delivered. They remembered the aftermath of a previous high pressure campaign, so they insisted that the pastor should raise the money. What an order! In two days, another meeting was called. The twenty church families who enjoyed the highest standard of living, and who possessed some capital, were selected. Then, to be safe, we estimated the maximum which could be expected and divided this in half. We insisted that 75 per cent must come from this group or our \$10,000 current expense and missionary budget would be paralyzed. Representatives of these families were invited to a special meeting, but only about half of them came. The cold fact was presented that unless this group gave in \$500, \$300 and \$200 pledges, we might just as well cease planning. After the storm, we left with something to mill over in mind and heart. Then, the minister visited every family which was not represented and presented the 'stewardship of their privileges.' On the 'day of destiny' only about half of the congregation turned in their pledge cards. The opposition had used the grape vine method in saying, "It can't

be done!" When they learned that the majority of the money was 'in hand,' many standing on the side gave their support. In two weeks, we had \$7,750 instead of the necessary \$6,750, and today there is only \$200 unpaid pledges on the books. The special spiritual treatment of the twenty was the 'count' that turned the verdict of success in the midst of this recession.

#### Construction Starts

Our local architect, Mr. Arthur Church, was employed to supervise the construction plans. With a sincere religious interest in our desired goal, he continued the study. Providence blessed us again, when an organ builder, a Mr. Robert Whidden, moved into our city. He agreed to move the organ so that the chancel could be recessed five and one-half feet and the baptistry could be centered for \$750.00 instead of the impossible bid of \$3,000. This brought 'rejoicing in the tents of the righteous.' Mr. Church built a unique cardboard model of this new chancel plan, even putting in each elevation 'to scale.' This was sent to the Bureau whose gracious comment can never be forgotten. Mr. Taylor examined it. He then took it to Chicago for a conference with Mr. E. F. Jansson, who is also associated with the Bureau. Each made constructive suggestions. Of the three furniture concerns submitting bids, the Manitowoc Church Furniture Company, of Waukesha, Wisconsin, was awarded the contract. The contribution of their designers and craftsmen in perfecting the fourth revision of our drawings and their skillful blending of a beautiful Gothic touch with the commanding Romanesque of the auditorium cannot be overestimated. The Schanbacher Church Decorating Company of Springfield, Illinois, produced more of a Gothic effect by covering the spindles of the balcony railing with plywood and then painting all this projecting woodwork as if it were plaster. This created the optical illusion of pushing the balcony back. The wide center aisle augmented this allusion of length. Our congregation never realized what unusual wood, and what beautiful grain was in the old oak pews until all the golden oak paint coloring was replaced by the medium dark oak stain. The total cost being \$9,500.

This picture of the chancel is almost self explanatory. The choir stalls of three rows of seats in a space of eight feet nine inches, by eight feet three inches, on the 18-inch floor level, seats fifteen comfortably on either side at a 120 degree angle. With the organ music coming through the burgandy red velvet curtain in the reredos, the voices of the antithanal choir are mixed

before reaching the congregation, with splendid effect. The lectern and clergy seats are at the 18-inch level. Not only does the pastor feel close to his people, but the sitting posture of all the congregation is comfortable. You see that the focal center for worship is not on human beings, with all their frailties, but upon the towering (25-foot) reredos which represents the visible side of the 'Holy of Holies' of the temple of Biblical times, with the decending dove in the sunburst, symbolic of the Holy Spirit and Universality of Christ, 'high and lifted up.' We followed the highly recommended policy of giving the trustees supreme authority to act without the confusion of referring each decision to another group whose minds were not seasoned by study. The 120 degree angle for the choir is not only desirable for effective choir work and ideal for chancel dramatics (lectern, pulpit and clergy seats are movable) but it also allows about ninety-five per cent of the people to see the communion table on the 30-inch level, which is also used as an altar effect in the worship service, especially in presenting the offering 'unto the Lord.' Note the many symbolic teachings of the Trinity; the three interwoven arcs known historically as the triquetra; the three steps of the Roman cross, the three panels of the communion table and the three arch effects of the reredos and baptistry. We have educated our people, both by printing and speaking, that symbols provide the historic link to the early Christian church. As they look forward, down the wide center aisle, the gospel of atonement and redemption stands out. The 'alpha' the 'IHC' with the penetrating cross (the first three letters for the Greek word, Jesus) and the 'Omega' are centered on the three panels of the communion table. Although the candles of the candelabras are lighted only for candlelight communion services, yet the five branches ever refer to the five wounds suffered by our Saviour.

In September, before our rededication services in November, the pastor preached a sermon on the significance of the cross to Protestants. Inwardly, he 'danced in glee' when one of the outstanding Christian men of the church volunteered to donate the cross as a special gift for the dedication. His act removed most of the prejudice against its use. The 'IHS' at the center of the cross is the Latin abbreviation for 'Jesus, the Saviour of Mankind.' This came into use in the 15th century. A large ladies' class gladly donated one candelabra and the other was given by a consecrated school teacher. Since coming into our remodeled auditorium, flowers for the

(Turn to page 368)



# The Worried Partner

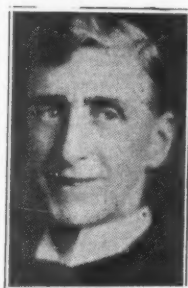
## A Ministerial Confessional

By J. W. G. Ward

*From its inception, "Church Management" has given practical help to its subscribers. This department deals with the problems of the minister and his wife. Dr. Ward has had wide experience, and we invite you to submit your questions to him. When they are purely personal, he will reply direct. If they are of common interest, they will be discussed without divulging the identity of the writers. This is part of the service this journal is rendering to the ministry.*

"YOU will not think me presumptuous in seeking the help of the ministerial confessional. Though I am not a minister, I am the wife of one; and though I have nothing to confess, I am very troubled. Because there may be many another wife in a similar situation, perhaps you could give me counsel. My husband is a really fine man. After fifteen years, I respect and admire him more than ever. He is thoughtful and considerate, earnest and conscientious, industrious and thorough. But those good qualities have their drawbacks. He is neither thoughtful nor considerate about himself. He is too earnest and conscientious, too industrious and hardworking. I fear for him. He will never do less than his best. He spends himself in the pulpit to such an extent that, after the effort, he is a wreck. He is not content with preaching twice on Sundays, but he generally manages to attend two or three other meetings during the day. He daily will leave the house before eight in the morning, and sometimes it is midnight before he gets home. Meetings, committees, calls on sick folk and other duties fill up the hours. And that he makes it a seven-day week, with scarcely ever a break, must be added to the list. Now, you know this cannot go on. His family seldom sees him, except in public. The children miss him. His friends are legion; and yet he has no really close friends. And I am afraid that he is wearing himself into the grave. Could you not advise him? He always reads the page—we both do. And I have told him that I intended to write and have you set him up in the pillory, to be pelted with the missiles of your most scathing rebuke. He may take some notice of you."

A thousand thanks for the unmerited compliment. But you are more optimistic than we are. Why should his reverence take more notice of us than



Dr. Ward

of the wife of his bosom? And what makes you think that, even though we might have the missiles, we are so adept at hitting the target? However, we are glad that you have stated the case of a worried wife so freely. But let us ask you another question while we are thinking what to say! Are you sure that you are justified in worrying like this? It is not that the good man is not worth your solicitude. It is rather that your fears may be, in some degree, baseless. Granting that there is the need for some readjustment of your husband's schedule, the case is not nearly as desperate as it may appear.

We are not worried about a man working hard. Hard work never killed any man. It is strain and friction which wear him down, and bring him to the breaking-point. We have no data about your husband's physical condition. Judging from the description of his activities, however, he is evidently sound in wind and limb. If he were not, he could not carry such a schedule; and if he is, then some grounds for worry vanish at once. He may be one of those happy and choice souls who rejoice in their ministry. Perhaps he is aglow with enthusiasm for the cause committed to him, inspired with regard for his people be-

cause of his love for the Divine Master, and therefore finding supreme satisfaction in spending himself for such a great end. Perhaps he realizes keenly the many and varied demands of these times. People need spiritual comfort and counseling. They require more special shepherding because of the reverses they have sustained, and the discouragements they must daily meet. They are, in many cases, in a more receptive mood than they have been for long years. That is all the more reason that the minister should exert himself to the utmost to supply the needs of his people.

All this, you will freely admit, even though it may still leave you harassed. But let us point out another fact before we take up the further discussion of the case. If one had to choose between the over-zealous and the indolent man, between him who goes the extra mile of devotion and him who must be prodded, urged and scolded before he will meet even the routine demands of his parish, the choice would not be difficult. At the risk of incurring your scorn, we say, "Thank God for a man who is so much in earnest, so devoted to the interests of his people and the kingdom, that he is lavish with his time, talents and strength."

Yet, as we have conceded, there may be another side to the matter. Fortunately, we do not know the good man, and so he will not take this as personal. There is a type of man who cannot leave well enough alone. He must be in everything. He is self-assertive, and loves the cheap notoriety of the gadabout. No public organization is complete without him. Then, again, he cannot know a committee is in session without putting in an appearance. He cannot allow a group to meet without thrusting himself upon its deliberations. Like old Chadband, whom Dickens draws with satirical pen in *Bleak House*, this man must take every chance of "edifying" people. He will air his views on the slightest provocation. And his one aim seems to be to make himself either indispensable or else objectionable.

Another man makes the mistake of thinking that scurrying from one task to the next, from one house to another, is the best way of making his calling and election sure. He confuses busyness with business, as R. L. Stevenson

so deftly puts it. And, in doing so, he may not only be accomplishing little, but also diverting energy from much worthier ends. He is nearly always one who works without any definite plan. In pastoral visitation, he will cross his own tracks a dozen times in a week. He will be slipshod in his pulpit preparation. He will often be submerged by a mass of details which could be disposed of by a systematic handling of the parish's affairs, or by delegating some of such matters to other capable hands.

We may now deal more specifically with the gentleman himself. We can scarcely believe that there is so much required of him personally. Of course, if the parish is a large one, and it is understaffed, then he must face the situation with the best grace possible. But if he is taking an active part in other organizations, or responding to every call which service clubs, civic groups and various charitable organizations make on every man, then it may be time to call a halt. His first duty is to his own church. That has a prior claim on his time and strength. Then he has also an important duty to both his family and himself. He cannot fling himself into every good cause, no matter how meritorious it may be, or dissipate his energies in various directions, without paying up for it some day. It is all very well to argue that it is better to wear out than to rust out. No one can dispute that. Yet, at the same time, it is still better to last out! He will do more work, and make a far more enduring contribution to the kingdom of God by conserving his energies, and putting his strength where it will count most. Life is rather like investing one's capital. It must be placed out where it will yield the best dividends. Or, to put it another way, one has only a given amount to spend. One can buy one good article for a dollar, or ten times as many articles at the dime store. How time and strength are to be spent must be determined by a man's conscience and his common sense.

We cannot advise him fully, because, after all, we have not enough facts on which to base our counsel. But you can. You can urge him to put first things first. Then what may be ranked as secondary may come in for consideration. Other calls on his time can then be regulated accordingly. Get him to plan his working hours with a clearly-defined purpose before him. See to it that he sets out to accomplish as much as possible with the minimum of wasted movement, strain and friction. But the quality of the work is of more importance than the quantity. Put it to him plainly that while the minister must

be a shepherd to the flock, he is not intended to be a sheep-dog, scampering in all directions, and frittering away his limited vital forces. Show him that, even though the exigencies of his particular case may require him to spend himself so lavishly, yet he ought to conserve his powers as much as he reasonably can. It is therefore conceivable that he may accomplish more by setting some bounds to his activities.

Our final counsel is for you. Do not worry any more. If it is only the hard work which is causing you concern, that is not dangerous in itself. Let him go ahead, assured of your sympathy, understanding and loyal co-operation. If what we have said about lack of system or a tendency to self-importance and fussiness is applicable, then strive to get him to plan the work, and then work the plan. But, meanwhile, be thankful for a man who is so filled with concern for the welfare of his fellowmen, and for a husband who needs the curb rather than the goad. That will transform you from a worried wife into one who is winsome, gracious, and a heaven-sent helpmeet whom any man may count a treasure indeed.

## Holy Week IN ST. PAUL'S CHURCH

Broad and Venango Sts.

HENRY HARRIS TROTTER,

Pastor

### PALM SUNDAY—

10 30—Sermon. "The Triumphal Entry"

7:45—"The Crucifixion." St. Paul's Choir

WEDNESDAY—8 00 p. m. Lenten Prayer Service A weekly service of power.

MAUNDY  
THURSDAY  
8:00 p. m.

The Lord's Supper



All St. Paul's people, new members and old, attend this reunion.

GOOD FRIDAY—8 00 p. m. "Watching at the Cross."

A sanctuary service to commemorate the Savior's death.



Easter  
Services

10 30 The greatest  
2 30 day of the  
7 00 Christian  
7 45 year

Illustration, courtesy of National Religious Press

This Holy Week Publicity Is Effective

## Meeting House to Sanctuary (From page 366)

beautiful brass vases have been donated each Sunday in memory of some loved one. Just behind the tri-seat and flower vase ledge is the baptistry.

Just a word about the lecturn and pulpit. The shield of St. Paul (Ephesians 6:10-18) is used in the center panel of the lectern. The pulpit has the three teaching symbols, with Christ in service—grapes on the East (John 15:5), with Christ in immortality—the butterfly on the west panel and the 'Chi Rho' in the center, the first two Greek letters of the word 'Christ,' to emphasize the message of the minister. When the minister rises from the clergy seat and steps up from the eighteen to the twenty-two inch level of the pulpit, this exaltation of the prophetic over the priestly gives a challenge both to the ambassador of Christ and the receiving followers.

The slight criticism against the use of a gown at the morning service by the minister has passed away. The people believe that this elastic dignity enriches and deepens its spiritual effectiveness.



# Conversations in Gethsemane

By Frederick K. Stamm\*

The following is taken from a new volume by Dr. Stamm entitled "The Conversations of Jesus" and published by Harper & Brothers. It is used here through special permission of the publishers.

## Conversation With Sleeping Disciples

"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy), neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."—Mark 14:32-42.

(Parallel passages: Matthew 26:36-46; Luke 22:39-46)

## Conversation With the Soldiers

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let

these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus."—John 18:3-10.

(Parallel passages: Matthew 26:47-56, Mark 14:43-52, Luke 22:47-53)

IT was late when the meal was over. Judas had already gone on his errand of betrayal. The crisis which had been slowly developing for months was rapidly approaching its climax. The opposition, which, at first, was only a whisper, had now ripened into deadly hate. Outside was determined antagonism, inside treason and misunderstanding on the part of those to whom he had dedicated his life and teachings. On every hand there was apparent defeat for the ideals he had espoused. His enemies would call it a failure. And what, if, in his own eyes, it were a failure? He had to see his path clearly. He saw the cross, but he wouldn't wait until it lay on his back to gain the triumph. He would go now and fight it out. But before he would go, he would join the disciples in a hymn—a hymn of triumph, one of Hallel's, sung



The Good Shepherd

by Jewish households at the Paschal meal of the deliverance of Egypt: "I shall not die, but live, and declare the works of the Lord."<sup>1</sup>

The city was humming with the sounds of festivity. Lamps were lit in the upper chambers, families were celebrating, the hurrying feet of pilgrims sounded on the pavements, as the little company passed through the gates of the city into the Valley of Jehoshaphat and across Kidron. Bishop Lightfoot says that all the blood from the sacrifices of the temple altars was drained into that little stream. Up from Kidron toward Olivet was a little walled garden, planted with straggling olive trees. It must have been a familiar and favorite resort of our Lord. It was quiet—strange contrast to the milling crowds in the city streets. Here, he was sure, would come a message for his sore heart. We too, while our Gethsemanes are mild compared to his, have known these places, hallowed with blessed memories—a lonely hillside, a late hour in the sanctuary with its dim religious light, an old farmhouse, where we stormed heaven's gate and were not ashamed of our tears. So for the last time he came to the garden to keep his tryst with God.

But it is not of this we would speak. It is the Conversation with Sleeping Disciples which engages our attention. He took James and John and Peter with him, leaving the others at the gate, while he advanced further into the garden, and when he had charged the three to pray, he went about a stone's throw from them, and kneeling, offered his strong prayers to God.

"And he saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch."<sup>2</sup> What was the command for, but that they might stand by and sympathize with him? What was troubling him was not troubling them. Gethsemane is a solitary place, and they could not accompany him in his agony. They could go part of the way but not the whole distance. Jesus understood that. But they could watch. Never did he need the soothing companionship of men so much as in this darkest of hours. The struggle, the making up of his mind to accept death, was his lonely burden, a fierce hour which no one could share. He was to tread the winepress alone.<sup>3</sup>

1. Psalm 118:17.

2. Mark 14:34.

3. Isaiah 63:3.

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But to know that someone is standing outside the door while you keep a lonely vigil is worth a world. In Joseph Conrad's novel *Chance*, we find a girl who, for the first fifteen years of her life had been sheltered in comfort and luxury. Then suddenly all the comfort and luxury were withdrawn. For ten years she tasted the humility which comes only to a dependent, the neglect and scorn of the world. There came a day when she found shelter in the affection of a lonely, tender-hearted sea captain. "The girl," says Conrad, "was, one may say, washing about with slack limps in the ugly surf of life, with no opportunity to strike out for herself, when suddenly she was made to feel that there was somebody beside her in the bitter water, a most considerable moral event for her, whether she was aware of it or not." She had found a friend and her moral need had begun to be met. This is the power of sympathy. We can do little for one another when the worst comes, no one can meet it but the victim himself, yet to know that the pulse of a human heart is vibrating with yours, is enough. It meets the moral need. It was this that Jesus asked of the disciples. Watch! Stay awake! Let me know that you are near while I agonize! While I go to prove my soul you can't sit by in ease and comfort!

But the prayers of simple men are soon done. They prayed for themselves, and for the kingdom, and over yonder they could hear the prayer of their Master: "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."<sup>4</sup> But he would be there a long time. The reaction of the tense excitement of the day—the supper in the upper room, the long discourse, the wonderful prayer they heard him offer, the hymn they had sung together, the walk in the darkness, the slumberous murmurs of the night wind in the olive trees—all had something to do with the disciples' weariness. They slept. And there is nothing to indicate that when he returned the first time and woke them with the word, "Coudest not thou watch one hour?"<sup>5</sup> they did anything more than sink back again into deep slumber. When he returned a second time, their eyes were still closed. Not a word fell from his lips, he only moved away sad and disappointed, and left them to their slumbers. When he returned the third time, the opportunity for sympathy had passed. The priests had succeeded, Judas had led them to the place, and in the background glared the red torch-lights, and now and then could be seen

the gleam of a Roman saber. It was all over, their sleeping could do no harm, their watching could do no good.

And there, "partly in bitterness, partly in reproach, partly in a kind of earnest irony, partly in sad earnest,"<sup>6</sup> our Lord gave utterance to two paradoxical sayings: "Sleep on now, and take your rest. . . . Rise up, let us go."<sup>7</sup> There was nothing they could do about their failure, but duty was still ahead. They could not save their master, but there was yet room for loyalty. They could meet their fate instead of being overwhelmed by it. "Sleep on"—what is done cannot be undone. "Rise"—make the best of the future, dare the worst, acquit yourselves like men.

Rise up, O men of God!  
Have done with lesser things;  
Give heart and mind and soul and strength  
To serve the King of kings.

Rise up, O men of God!  
His kingdom tarries long;  
Bring in the day of brotherhood,  
And end the night of wrong.

Rise up, O men of God!  
The church for you doth wait,  
Her strength unequal to her task;  
Rise up, and make her great.

Lift high the cross of Christ;  
Tread where his feet have trod;  
As brothers of the Son of Man  
Rise up, O men of God.<sup>8</sup>

The reproach and the challenge does not end with the occasion which brought them forth. The past is beyond recovery, but you may improve the future. Each day as it rises out of eternity is a little life. It brings its tasks and asks the question, "What will you do before I have sunk into eternity again?" Men do with it what the apostles did for one precious hour in the garden of Gethsemane: they go to sleep. There are so many soporifics along life's pathway to deaden and cloud the spirit and lull it to sleep. Keeping an alert soul is not accomplished by intermittent spiritual exercises. It is only to be done "hour by hour."<sup>9</sup>

"I saw them in my dream," says Bunyan in *The Pilgrim's Progress*, "that they went till they came into a certain country, where the air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes: Let us lie down here, and take one nap." It was the Enchanted Ground. Nathaniel Hawthorne recalls it when he says, "In one respect our precincts

were like the Enchanted Ground through which the pilgrim traveled on his way to the Celestial City. The guests, each and all, felt a slumbrous influence upon them."<sup>10</sup> So there come subtle, unaccountable, deadly exhalations, and the strenuous soul yields not only to fatigue, but to a strange charm—the charm of idleness, whiling away the time, not as a relaxation, but as life's business. There are a thousand ways in which lethargy may creep upon the soul. It may come by way of looking upon life as a mere spectacle, the rush and brilliance of the world about us. It may come after years of activity, when worldly alliances are made and the yoke of work is slipped off, and because of wife and domestic duties we turn our work over to others. Others feel it in the fascination of some hobby, devoting time to unimportant things, "sentimentalizing over vague emotions, or dreaming of long stretches time and activity which never come to actual performance."<sup>11</sup>

But there will come a day when sleep will be broken rudely—a day when the sands of time are almost run out, and there are unmistakable evidences that our years are behind us, not before us. And the startling thought will come that there is nothing we can do about it all. We look back upon a life which is gone by, on opportunities for doing good which will never come back.

#### Passion Week Conversations

The day is done.  
And I, alas! have wrought no good.  
Performed no worthy task of thought  
or deed.  
Albeit small my power, and great my need,  
I have not done the little that I could.  
With shame o'er forfeit hours I brood,—  
The day is done.

I cannot tell!  
What good I might have done this day  
Of thought or deed that still, when I  
am gone,  
Had long, long years gone singing on  
and on,  
Like some sweet fountain by the dusty  
way,  
Perhaps some word that God would  
say—  
I cannot tell!<sup>12</sup>

There is an Indian legend of a good spirit who, wishing to benefit a young princess, led her into a ripe and golden corn field. "See those ears of corn, my daughter; if thou wilt pluck them diligently, they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this corn-field, and canst not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path,

4. Mark 14:36.

5. Mark 14:37.

6. Sermon, "The Irreparable Past," by Frederick Robertson.

7. Mark 14:41, 42.

8. Hymn, by William P. Merrill.

9. Luke 21:36 (Moffatt).

10. Nathaniel Hawthorne, "Old Manse."

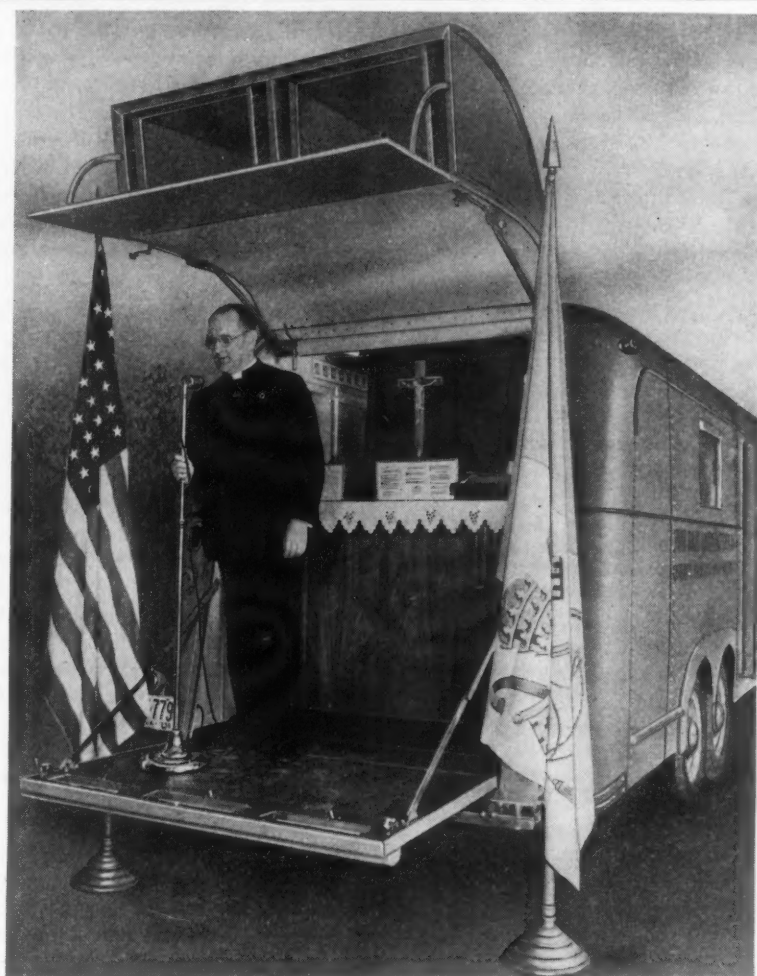
11. John Kelman, "The Road," Oliphants.

12. Source unknown.

but she did not pluck them, always hoping to find better ones farther on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of wheat on them; further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost. "Thou mayest only once pass through." We have only one life in which to educate our hearts by deeds of love, and to be the instrument of blessing to our fellow-men. What we possess and what we may share—sympathy—may appear but a small talent, but unused to protect men, soothing them in the rough path of life, will grow thinner and dry up. Broad sympathy can shed a heaven about the heads of men. Kindly words, watchfulness against wounding the sensitiveness of men—these cost little, but are priceless in value.

What provides a better staple for our daily happiness than small kindnesses done out of a heart of love? When Jesus emerged from the wilderness it was with the conviction that he would stake the success of his life on tenderness, self-forgetting and self-giving love. He asked for neither of those accessories which men so often mistake for power—rank or wealth. He asked only to be himself, a personality of utter consecration. He would take that personality into homes, where the sick and maimed lay, where injustice reigned, into the crowded ways of life, into the palace of the high priest, into Pilate's judgment hall, and to the cross. Against all the contradictions of life he still trusted the love of God, not as a sentimental thing, but as a relentless, unflinching pressure upon men. It was this that made his soul radiant, and upon this he could build the only kingdom which was worth building on this earth. All this he did with the urgency of his Father upon him. The harvest was white, the time was short, and men had to be saved. Sympathy! There is pathos in the world. Earth's millions suffer, and if we will not now bestir ourselves it will soon be too late.

"Rise up, let us go." Opportunities still remain. Count your resources, learn your niche in life. Stop wishing. Do something, and do it with the energy of a man. Edward Bok, in his volume *Twice Thirty*, tells a fine tale of an Indian chief. The old man was accustomed to test his young braves by making them run up the side of a mountain to see how far they could go by one sustained effort. On a certain day four braves left at daybreak. The first returned with a branch of spruce, indi-



#### A CHURCH ON WHEELS

Affectionately known as the "Hound of Heaven" but officially "Saint Mary of the Highways Chapel," a sleek, streamlined trailer which combines a completely equipped chapel and a traveling home for two missionaries has just been put into service in the Catholic diocese of Richmond, Virginia, to carry religion to the isolated mountain country of Virginia and West Virginia.

Chapel services are held out-of-doors, the hinged rear wall of the trailer dividing horizontally to disclose the altar, at the same time forming a platform and canopy for the preacher. Living accommodations occupy the major portion of the interior. Included are two beds, wardrobes, electric stove, ice-box, washstand, and even a shower stall with a 20-gallon reservoir. By day the compartment in the front of the trailer becomes a study with drop desk, bookshelves and comfortably upholstered seats.

To provide appropriate music and radio entertainment, as well as ample coverage even for large outdoor assemblies, the trailer is equipped with a complete Lafayette 30-watt sound system which includes a 30-watt amplifier, radio tuner, monitor loudspeaker, phono-

graph turntable and pickup, all assembled in a compact wall cabinet just behind the altar. By means of two loudspeakers mounted in the canopy section of the rear wall, the pastor's sermon and recorded musical accompaniment for the hymns are brought to the congregation. Or, when parked for the night, the priests can enjoy the entertainment of the radio through the medium of the monitor loudspeaker located within the trailer.

Power for the sound system as well as for cooking and lighting is obtained from a 1500-watt, 110-volt generator unit which, together with its gasoline motor, are located in the rear of the car which pulls the trailer. At trailer camps or elsewhere where 110-volt lines are available, the trailer can be plugged in on them to avoid use of the generator. In addition there is a secondary lighting system consisting of a storage battery and charger located in the trailer.

The sound system installation was made to specifications by the Lafayette Radio Corporation division of Wholesale Radio Service Company, Inc., New York City. The trailer itself was built to specifications by Chittenden Dane Company, trailer manufacturers, also of New York City.

ating the height to which he had attained. The second brought back a sprig of pine. The third bore an Alpine shrub. But it was by the light of the moon that the fourth made his way

back. Then he came, worn and weary, and with bleeding feet. "What did you bring, and how high did you ascend?" asked the chief. "Sire," he replied, "where I went there was neither spruce



nor pine to shelter one from the sun, nor flower to cheer my path, but only rocks and snow and barren land. My feet are torn, I am exhausted. I have come late. But"—and a wonderful light shone in his eyes as he added—"I saw the sea!"

Earnestness to catch a glimpse of the immensities! Earnestness of life, that is goodness. Shall we wait until the bridal party sweeps by, the door shuts, and the lamp's gone out, before we discover that it is an earnest thing to live? We can make a thousand mistakes, but by no process of reasoning must we conclude that nothing can be done and that we are thereby never called upon to suffer pain.

I said: "Let me walk in the fields."

He said: "No, walk in the town."

I said: "There are no flowers there."

He said: "No flowers, but a crown."

I said: "But the skies are black; There is nothing but noise and din."

And he wept as He sent me back—"There is more," He said: "there is sin,"

I said: "But the air is thick,

And fogs are veiling the sun."

He answered: "Yet souls are sick, And souls in the dark undone!"

I said: "I shall miss the light, And friends will miss me, they say."

He answered, "Choose tonight If I am to miss you or they."

I pleaded for time to be given.

He said: "Is it hard to decide?

It will not seem so hard in heaven

To have followed the steps of your Guide."

I cast one look at the fields,

Then set my face to the town;

He said, "My child, do you yield?

Will you leave the flowers for the crown?"

Then into his hand went mine;

And into my heart came he;

And I walk in a light divine,

The path I had feared to see.<sup>13</sup>

#### Conversation with the Soldiers

The grass is still wet, mute testimony to the Saviour's shed tears! Judas plants the kiss on his cheek, the soldiers are there to take their victim. It is any easy task. They would have needed no weapons. There is no resistance,<sup>14</sup> but a running to his doom. He engages his captors in a conversation, a remarkable incident recorded in John's Gospel only. Whether or not the beloved disciple was the author of the gospel that bears his name, we can say that the peculiarities of this gospel are to be explained on the ground that

the author was writing a supplement to, not a substitute for, the other gospels already in existence. He was writing too, to set forth facts and words which presented Jesus as "The only begotten of the Father, full of grace and truth."<sup>15</sup> This conversation with the soldiers is one of them. It is a picturesque story and gives us a side of Jesus' character which we may have forgotten.

"Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he."<sup>16</sup> When the soldiers were assured of his identity both by the traitor's kiss<sup>17</sup> and by his own confession, they laid no hands on him. There he stood in the midst of them, defenseless. Instead they recoil, and fall in a huddled heap before him.<sup>18</sup> Some strange awe and terror was upon their spirits. There was nothing miraculous about it. There are well-authenticated instances of similar incidents in the lives of other heroes,<sup>19</sup> when an innocent and illustrious victim has for a moment paralyzed the hands of his captors.

Abashed the devil stood

And felt how awful goodness is, and saw

Virtue in her shape how lovely.<sup>20</sup>

There must have been many in that band who had heard him and seen him before, but who, in the uncertain light of quivering moonbeams and smoking torches, failed to recognize him. There must have been many others who felt they were laying hands on a holy man. There must have been tools of the authorities whose consciences needed but a touch to arouse them to action. To all his calmness and dignity would appeal, and his manifest freedom from fear or the desire to flee would tend to deepen the strange thoughts which began to stir in their hearts.

But maybe—we say maybe—apart from his own will altogether, there rose for one brief moment, the indwelling majesty of God. Mephistopheles said to Faust:

Let us escape. . . .

Hard by there shineth something with peculiar glare.<sup>21</sup>

Who knows but that it was a "peculiar glare," a luster, which rose up within him? The disciples had seen his garments glistening on the Mount of Transfiguration. Isaiah lifted up his eyes in the temple and beheld the holi-

ness of God and cried, "Woe is me! for I am undone."<sup>22</sup> Moses caught a beam of God's light as it shot through the crevice of the rock, filling him with a strange awe.<sup>23</sup> And when the olive trees whispered back in the eeriness of the garden, "I am he," every hard heart would feel: "This is One before whom cowardice stands abashed, and in whose presence impurity must hide its face." So we feel when that One Face lights up our sins!

But whatever we may think was the reason, in any event in every circumstance that surrounds his life, his humility and the majesty of his glory stand side by side. He is born an infant, but angels have heralded his coming; he lies in a manger, but a bright star guides Wise Men from afar; he submits to John's baptism, but a voice says, "This is my beloved Son"; he sits a weary human by the well of Jacob, but he gives the Water of Life to a thirsty soul; he lies down in a storm, but awakes to calm the troubled spirits of the boat's crew; he stands a prisoner at the bar, but he judges and condemns his judges; he dies, and thereby lives. Strange blending of opposites! The world comes out against him and laughs at his humble spirit; but ever and anon his scepter of love and meekness confounds the things that are mighty. "Do ye not know that the saints shall judge the world?"<sup>24</sup>

But the conversation is not over. There is a touch to it which ought to melt the hearts of good men and evil. "If therefore ye seek me, let these go their way."<sup>25</sup> It sounds like the command of a prince rather than the intercession of a prisoner. "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."<sup>26</sup> Jesus is that man! The disciples would have to die for him some day, but they were not ready for death yet, and so he casts the shield of protection about them, and interposes his personality between them and the soldiers. He would give them a little more time to grow strong. We denounce their cowardice, but Jesus would not push them into a place which they were not ready to fill. He knew them. He would wait till another day when of their own free will they would follow him to the death. He alone would take the blow now!

And he knows us. He takes the blows for us. Cares, troubles, sorrows, tears, losses, disappointments, hard

15. John 1:14.

16. John 18:4, 5. This he asked "to concentrate attention on himself and prevent a general attack." Dods in "The Expositor's Greek Testament."

17. John 18:5.

18. John 18:6.

19. Mark Antony, Mohammed, Coligny. Holtzmann classes the statement with John 7:44-46; 8:59; 10:39.

20. Milton in "Paradise Lost."

21. Goethe's "Faust."

22. Isaiah 6:5.

23. Exodus 33:22, 23.

24. I Corinthians 6:2.

25. John 18:8.

26. Isaiah 32:2.

13. George Macdonald, "Obedience," E. P. Dutton & Company.

14. There has been much discussion over the presence of the two swords among the disciples (Luke 22:36, 38) and how Peter cut off the right ear of the slave of the high priest, and the miracle of restoration. But the narrative, attributed to Josephus, has been rejected by the best English scholars, and by the Jewish scholar, Dr. Montefiore. Plummer quotes E. A. Abbott as saying it is a misunderstanding of traditional language.



# Preach It with Pictures

By Donald B. Howard

Here are some simple suggestions for increasing the appeal of your ministry through the use of pictures easily available to every minister. The author is the pastor of the Methodist Church, Barnard, Vermont.

"PICTURE the Gospel, and Christ will be more real," is a counsel which has availed success to his preachers, whether colored prints, stereopticon slides, or movie reels were used.

Where have printed art-pictures advantages in heralding God's good news?

Easily prominent is their use on calendars accompanying Sunday worship. A 5x8 print neatly fronts a cover made by folding once a white 12x9 sheet of drawing paper. Tip on at the two upper corners. The printed or mimeographed calendar is enhanced by attaching an art print above the simple front page title in the space usually filled by a cut. Worshipers prize such tokens of beauty and religion.

With thousands of paintings and sculptures reproduced in the Perry Pictures, for instance, the pastor has a variety of religious art subjects among which to browse for his needs. A series of Lenten sermons allowed these choices:

|                      |             |
|----------------------|-------------|
| Triumphal Entry..... | Plockhorst  |
| Money Changers.....  | Kirchbuck   |
| Anointment .....     | Hofmann     |
| Footwashing.....     | F. M. Brown |
| Last Supper.....     | da Vinci    |
| Gethsemane .....     | Hofmann     |
| Trial .....          | Munkacsy    |
| Peter's Denial ..... | Harrach     |
| Crucifixion .....    | Munkacsy    |
| Resurrection .....   | Ender       |

duties one feels unable to perform, dark days when no light streams through the windows—all come sooner or later. They are the stuff out of which character is made, and they are easy to bear if we know that the Master feels with us because he has experienced every one of them. Carlyle, commenting on Dante, says, "If all had gone well with him, Florence would have had another Lord Mayor and the world would have lost the *Divine Commedia*." We look sometimes through the mist of tears and wonder if, in his greatness, he really feels our woe. Then it is that he comes and says, "I too have suffered!" Then it is that we feel with Emerson how nigh is grandeur to our heart, how near is God to man. Thomas Erskine of Linlathen says: "Many things appear, and are irretrievable to us, but there is nothing irretrievable

Regular attendance during this Paschontide permitted each worshiper to own a small gallery of pictures of Jesus' last week.

In the series just noted, Hofmann's "Christ in Gethsemane" and Munkacsy's "Christ Before Pilate" were used as the subjects of the sermons. Professor A. E. Bailey's interpretations in *The Gospel in Art* afforded facts for memorable messages. (His *Christ in Recent Art and Art and Character* are likewise rich in homiletic cues.) A large reproduction graced the altar for people's aid during the preaching, and after service they carried home their own prized copies.

Similar use of Whistler's Mother, "Arrangement in Gray and Black," and Holman Hunt's "Light of the World" has borne religious fruit. The effectiveness of the latter is buttressed by Bishop How's hymn, "O Jesus, Thou Art Standing."

"The Song of the Lark" by Breton covered one calendar on a Sunday when the sermon was about "one fine hour" (in one of Hugh Walpole's stories; II Corinthians 12:1-6), for the painting illustrates the theme well. A symphonic sermon, "Taller Today," on Edna St. Vincent Millay's couplet (see W. L. Stidger, *Symphonic Sermons*, sermon VIII, p. 137) in the same way had one of its points demonstrated  
(Turn to page 374)

with God. This is a great gospel to my heart. He, who knows how to take occasion from the fall to bring in the redemption, may be safely trusted with each event, and with every action, good and bad. I believe that love reigns and that love will prevail. I believe that he says to me every morning, 'Begin again thy journey and thy life; thy sins, which are many, are not only forgiven, but they shall be made, by the wisdom of God, the basis on which he will build blessings.' So we believe:

No offering of my own I have,  
Nor works my faith to prove,  
I can but give the gifts he gave,  
And plead his love for love;  
And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on thee,<sup>27</sup>  
"Let these go their way."

27. "Faith," by Whittier.

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# A Minister and His Money

By the Wife of a Methodist Preacher

*Our women readers will enjoy this genuine article. We wish there were some way to put it in the hands of church people who have the responsibility for the minister's salary and standard of living. They might not enjoy it but it would help get a real picture into their hearts. The introduction which follows was written by the author of the article.*

## Introduction

Five years ago, in the heart of the depression, situated in a church which was pauperizing us by its lack of money methods, I wrote the following article, more to relieve my own emotional tension than to share my fortunes in print. In the course of time we moved on to a higher salary and a church whose methods of regularly paying its minister, before all other bills, has changed and systematized our own finances.

Those earlier trials are not forgotten, and at conference time other ministers' wives have told me of similar problems. Not only in our denomination is this haphazard money system, or lack of it, creating troubled ministers and unhappy families, but I have known it a problem in at least two of the other Protestant denominations as well.

Therefore because this article faces a problem that was not just our own, but is a burden to others, I am bringing it out into the open. It offers no solution, but it may be an answer to

the attack made on ministers that they are money conscious and even money-grabbing.

My only reasons for remaining anonymous are these: first, I do not think our first church appears in a favorable light and I do not wish to be insulting; second: I have seen too many ministers embarrassed because their wives talked too much.

**I**N the first place, I wasn't born a minister's wife, but as I answered people before my marriage when they condoned with me on my approaching misfortune, it makes a difference what minister's wife one becomes. I am satisfied with my young husband. After nearly five years of him I wouldn't trade him in for anyone else I have ever met. He has made this task of being a very public character as easy as possible for me. More than that, he has inspired me with a zeal for the work of the Kingdom of God that never is lessened. But we do have our hours when the ministry depresses us.

A few weeks before I was married a minister's wife visited my home. Inadvertently I saw her nightgown hanging in the closet and received an unforgettable opinion. The patched, faded, cotton nightgown was a testimony to the usual lot of us as a class, but I vowed I could avoid it. I can sew and so far have managed to keep up my morale in such matters. But there are worse financial troubles than these, and things that irritate far beyond scratchy rayon. I was prepared and ready to be poor but not to be pauperized.

My husband works full time on the job, and so do I. Before my marriage I received more in my position as private secretary than he gets now. The church gets two full time workers for the price of one—as most churches do. Yet there seems to be a universal agreement that ministers have no right to feel they are worthy of their hire.

I was forced into taking the leading office in the woman's organization and told it was my duty to work to earn the money which pays my husband's salary. I know I do too much work.

I cannot resist keeping a Sunday school class of high school girls who need all the help they can get. I see the need of the young married group and work desperately to make their dramatic efforts go off smoothly. But the Sunday school class makes no contribution to the church and spends its money on picnics and parties, while the dramatic club hoards its money till the time when it may want to put on a high royalty play.

This church, like many another of its size in rural or semi-rural surroundings, has fallen into the habit of a last round-up. As the fiscal year ends, a frantic dash is made over the constituency and a haphazard attempt is supposed to condone for the financial negligence of the whole year. If the minister makes persistent efforts before this time to put the finances on a more stable basis, he is considered mercenary and ignored! Most of the work of the financial drive falls on us. We do the stenographic and filing work together—then they insist that my husband has to go out and help collect!

## Minister Pays Deficit

When there is a church deficit, there is no hesitancy in letting that sum fall as an amount which the minister fails to receive in his salary. In five years this church accumulated a deficit of one thousand dollars, all of which was extracted from our promised salary. There has never been any official regret expressed in the matter. So long has this church reached in the minister's pocket to meet any troublesome current expenses that I doubt if the parishioners regard it as an injustice. There is no law which compels them to pay their minister. Now if it were the coal bill or the light bill. . . . But no. Even the janitor would quit if he were unpaid. Only the minister is unable to rebel. If he should rebel in his own parish he is considered no gentleman and accused of being in the ministry for money. If he rebels by asking for a move to another church, the higher-ups move him to a church whose salary is on a level with the salary he has been able to collect, not on the one promised, as a usual thing.

There are hardships in this financial lack of system that are obvious. There has never been a month when we were certain of what sum we would receive. Unfortunately our light and telephone and insurance companies have definite sums they require of us, whether our salary is paid or not!

## Say It With Pictures

(From page 373)

on the calendar front, in a picture of majestic Cologne Cathedral.

Outside of Sunday preaching and worship, the pastor can valuably use art prints in greetings and letters. At Christmas his parish greeting has an attractive heading if Sichel's "Madonna and Child," Pigheim's "Star of Bethlehem," or Lerolle's "Arrival of the Shepherds" tops it. The head from Hofmann's "Christ in Gethsemane" is a chaste Lenten reminder.

A colored miniature put in a letter may be tastefully used to introduce an idea helpful to the recipient. A despondent worker can "take heart again" from pondering Watts' "Hope." Martin's "Harp of the Winds" offers an unobtrusive lesson in communion with God, when accompanying a tactful note to a backslider. The letter in an every-member canvass for the church budget introduces reasons for giving winsomely with a copy of Renouf's "Helping Hand." "Pilgrims Going to Church" (Boughton) admits an enlightening contrast in 1640 church-going (and support) with that of 1940.

Alert pastors do much with prints.

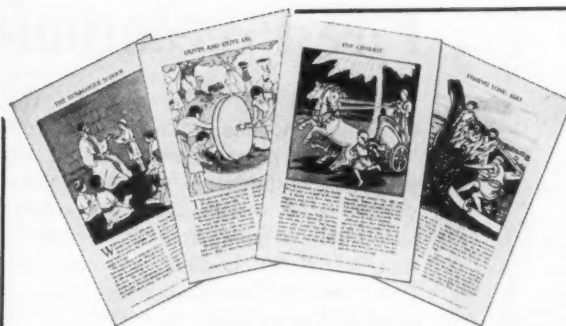


An elderly preacher once told us that nothing would kill the spiritual life of a minister quicker than worry about money. Can I expect my young husband to give of his best spiritual aid to one in his study when the car salesman waits balefully on the front porch to demand why no payment has been forthcoming for two months? That car! It was the cheapest car we could buy, but a necessity in a country parish where hospital calls require a 30-mile trip, and our members live miles from town. We bought that car, or started to, when our salary was set at \$2200. The depression pulled that down to less than \$1500. We think \$1500 generous for the size of the church under prevailing conditions. The amount does not worry us. We could live happily on far less. We bemoan the fact that we never know when or what we may receive for a given month—or whether the promise of the year will lack from \$200 to \$600 of fulfillment. We can have no standard of living until we have regularity of some sort.

When we report to the board that a belated salary check is actually making the next meal a problem, we have been told to remember the heathen in India who never get a square meal! When scarlet fever struck our baby and myself, we had two specialists (\$30 a visit) and two nurses to pull us through. My husband kept on the job, quarantined out. Our salary check came to \$38 that month, though the friendly expressions of sympathy were, I think, sincere, and certainly abundant. We struggled valiantly with our bills, paid one nurse in full, and five dollars a week to the other one. It was therefore a staggering blow to have the pillar of the church accost my husband and issue an order that the second nurse be paid in full at once as that nurse belonged to a rival church in town and by our installment payments we were injuring the financial reputation of our church!

#### No Phone; No Pledge

Driven by bills, we once tried to impress upon the people the fact that we had obligations that must be met from our salary check. We had our telephone removed! There were repercussions immediately when people had to come to the house on business, rather than phone. A Sunday school class of women fixed that for us. They had always made a gift of \$25.00 to the church budget. They cut off that pledge and paid \$2.00 a month on our telephone bill thereafter. In other words though that amount indirectly came out of our salary, it was spent for us. Furthermore, I had the humili-



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ation of hearing it reported at every session that the class was paying that bill of ours.

A minister knows all too well who gives what. Folks who give generously try to use this giving as a club at times. Threats have been made to withdraw financial support if old line policies are not adhered to. People cancel their pledges for the most ingenuous excuses. One contributor withdrew his support because he drove his car into the car of a finance committee member and was proved the guilty party in the smash-up!

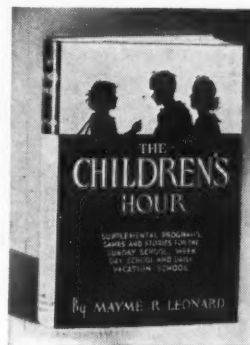
If the money we fail to receive hurts us, so does some of the money that comes in. I do not mean the money given with much bragging and show of generosity, but rather the money that comes in at the cost of real sacrifice to its giver. We see those we love in the parish making an effort to meet the calls of the church budget in the face of terrific odds. We have seen sacrifices made by people of such limited income that we fairly ache as we indirectly receive their contributions.

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## Fire Precautions

Chief among the precautions recommended by the Council are: constant supervision of all parts of the property, especially the basements, where most church fires originate; careful inspection and proper maintenance of the heating and the electrical systems; prompt removal of all combustible rubbish; and adequate installation of fire extinguishers; and lightning protection for the steeple.

Overheated or defective heating apparatus and flues are responsible for one-third of all church fires, the Council points out. Install heaters properly and have them large enough to provide sufficient heat in cold weather without forcing. Provide sufficient clearance and protection between woodwork and hot stoves, pipes and flues. Keep chimneys, flues and heating pipes in good order.

Electric wiring in old buildings is apt to become defective and, perhaps, dangerously overloaded. Organ motors may be left on and become overheated causing fire when the church is unoccupied. Have all electrical equipment inspected by competent persons at least once a year. Place a sign on the console warning the organist to shut off the organ.

was employed by the church on a contract basis. His bill was as real as the coal bill, in point of law. I was brought up in that denomination, though not that particular church, and never dreamed I was paying the janitor and the preacher. I was giving to God and felt the obligation to him whether I thought the sermons by our preacher good or not! The pastor had absolutely no care concerning his salary and remained helplessly aloof from such a chore as the Methodist minister faces each year. I doubt if our minister could have added a column, and I am positive the maze of financial reports due at conference would have slain him.

We have followed but two ministers. Of both of these we hear repeatedly that they were mercenary and grasping. We have leaned over backwards, perhaps to avoid being so designated. One month we figured how much of our salary had gone back into the church work. Of \$98 received that month \$52 was required of us in the way of expenditure. We counted in the \$28 monthly payment on the car as we know the car is a church essential. The rest went into bulletins, which we feel necessary to the worship service, charges on supper tickets, entertain-

The use of candles should be discouraged where they have no religious significance and are not necessary adjuncts to the form of worship. In any case, hand extinguishers labeled by the National Board of Fire Underwriters should be conveniently placed so that an altar fire can be instantly extinguished. Where possible, persons other than the minister should be responsible for handling extinguishers during services and be trained in their use so that the minister can devote his attention to preventing panic in the congregation.

Fire extinguishers should also be located in the furnace room, basement, organ or choir loft, main entrance, kitchen, and social rooms.

Unfortunately, churches have frequently been the target of incendiaries because they make spectacular fires and lack full time supervision. Prevent incendiarism by eliminating all rubbish and keeping the property locked when unoccupied.

Because of the height, steeples make a ready path for lightning, so they should be protected with properly installed lightning rods. The roof should be made of fire retardant material and not of wooden shingles.

ments, collections for wedding and birthday gifts of church people, collections and dues at all the various organization meetings we must both attend, gasoline for hospital calls, funerals, and parish calls. We are not pauperized to a point where we will willingly attend a church banquet and slip in without tickets, but will the time come?

When we leave this church perhaps we shall go out chanting,

"You made us what we are today,  
We hope you're satisfied."

But if they see in us a stoop of the shoulders and an avid interest in the financial system of our next church, they will probably blame our home training!

## MICHIGAN REFUSES PAROCHIAL SCHOOL AID

Lansing, Michigan—A bill to provide free bus transportation for parochial school pupils was defeated in the Michigan state legislature here.

The proposed measure provided that public school districts which furnish transportation for resident students might also provide free transportation for parochial or private school pupils to the extent possible along the "regular route" of the school bus.

Attacks on the bill centered about the thesis that it might lead to eventual support of parochial schools by state funds.

# The Power of a Conviction

By James E. Freeman\*

ONE of the greatest orations, happily preserved to us, is Paul's defense before Agrippa, contained in the 26th chapter of the Book of Acts. This address has always been given a conspicuous place as one of the most notable of the great apologetics.

St. Paul had been accused by the Jews of being a violator of their ancient customs, a disturber of the peace, a reformer, whose intense zeal was creating confusion and disorder. As he had claimed and was entitled to Roman citizenship, the Jews had no recourse but to bring him before a Roman tribunal. Paul himself had demanded this as his right and privilege, that by birth he was entitled to have his case adjudicated by a Roman court. The fact that he had been a zealot of the ruling church and one of its most eloquent advocates, even a persecutor of those who were alien to it, had made his new allegiance to Christ a greater offense. He was a scholar, a persuasive speaker and a compelling leader, hence to his enemies he was a dangerous man.

The story of his conversion, his zeal and his repeated conflicts with his former fellow churchmen is told at length in the early records of the Christian Church. Here in this 26th chapter the opportunity has at length been given him to plead his cause before a Roman court. He adroitly begins his famous appeal to King Agrippa by recognizing the king's vanity, saying: "I think myself happy, King Agrippa, because I know thee to be expert in all questions and customs which are among the Jews, whereupon I beseech thee to hear me patiently."

The appeal that follows is both adroit and singularly appealing, and the argument irresistible in its force and logic. So strong and convincing is it that it compels the petty Roman prince to cry out with awakened interest: "Almost thou persuadest me to be a Christian." It is a notable example of intelligent zeal and complete commitment to a great cause. It is freed from passion and marked by restraint but distinguished by a conviction that will count no sacrifice too great to maintain its cause.

Like all great leaders Paul was dominated by an irresistible force that had changed the whole course of his thinking and habit. When such changes lay hold of high-minded men, especially where they have reached a ripe ma-

turity, they invest them with a power that is invincible. It made Paul the most dominant figure in the early church and his influence has continued to shape its course through succeeding ages. The strength of his address before Agrippa resides in its deep conviction that his new master had given him not only a new interpretation of the meaning and dignity of life, but had invested him with the power to attain it.

His was an emancipated life. All that had gone before, his Greek culture, his pride of office and cherished associations, were laid aside; the world itself had changed, he had a new objective. He had had a real vision of life's possibilities and its ultimate end, he could not be disobedient to what he called the "heavenly vision." His zeal and fiery utterance brought forth from Festus, a Roman, the retort, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." At the end of his address it was the judgment of Agrippa that so logical and convincing was the prisoner's defense that he might have been set at liberty had he not appealed unto Caesar.

The great movements in human history, its great epochs have been marked by the rise of some strong personality. Someone has well said that it is the man with a great conviction that has changed the course of history. Luther at Worms, with his, "Here I stand, I can do no other, so help me God"; Patrick Henry with his, "Give me liberty or give me death"; Abraham Lincoln with his, "House divided against itself cannot stand"—these and other memorable utterances have distinguished the great transitions in history.

## PLACE BIBLES IN PUBLIC SCHOOLS

Battle Creek, Michigan—An offer of the Gideons to place a Bible on the desk of each teacher in the Battle Creek public schools has been accepted by the Board of Education. The Bibles cost \$1.00 each and a campaign to raise funds will be conducted by the Gideons in April. Members of the organization throughout the state will occupy the pulpits of Battle Creek churches, as a part of the campaign.

O. C. Atkinson, state vice president of the Gideons, suggested that teachers read a portion of scripture every day to their students. He said, "The Bible is the basis of our civilization and unless our boys and girls become familiar with it, our nation and the world as well, are doomed to destruction."

\*Episcopal bishop of Washington.

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# If a Man Die . . . .

By Samuel Blair

*At Easter one's thoughts turn to God and immortality. Mr. Blair who is the minister of the Methodist Church, Sayreville, New Jersey, brings together for us many of the reasons why one may hope—yes believe—that the spirit lives on beyond the grave.*

OUT of the hush and tranquility of the garden in which man first trod the morn of his creation comes the earliest intimation of immortality, and from the mouth of the serpent at that—unflattering origin! "The serpent said unto the woman, 'Ye shall not surely die.'" (Genesis 3:4.)

It would be difficult and perhaps well nigh futile to mention another doctrine which to so large a degree, has captivated and swayed the imagination of mankind than that suggested by the question, Does the soul survive the sepulchre? As we study the religions and mythologies of nearly all peoples and generations from the dawn of history to the present time, we find the vast majority subscribing avidly to the poet's sentiment:

"Thou madest man, he knows not why,  
He thinks he was not made to die."

Protestantism, Catholicism, and heathenism of almost every shade and type can cordially unite in the refrain: "There is no death! What seems so is transition."

This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call Death."

This belief is inherent in the spirit of man, and there are times when it becomes dominant and persistent, particularly when he turns disconsolately away from "the low green tent" in which he has left a part of his very heart—it is then as at no other time he wants some assurance of immortality. But when all is said and done are there really any reasonable grounds for this belief in continuity of personality? Well, the life immortal is at least gloriously suggested in the faith and actions of multitudes as will be noted presently. However, in the final analysis, immortality is not an argument without but a consciousness within. That this "consciousness within" is not without vindicative evidence is a fact which this delineation attempts to show.

## I.

So far as can be ascertained the Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all the Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by their monuments, frescoes and papyri. Babylonians impressively asserted their be-



If a man die

lief in the survival of the soul through the medium of descriptive hieroglyphics on baked clay tablets and the like. As time went on this concept of the soul was passed on from the land of the Pharaohs to the peoples of Asia, and the inhabitants of the world at large. So we find the natives of the far east bowing before the hallowed altars of their ancestors, and devoutly burning incense to the protective spirits of their dead. The ancient Greek putting a coin in the hand of the dead to pay the ferryman over the Styx. Sturdy Viking warriors confident that in the event of death in battle they would enter Valhalla. Caesar assuring us that the Celts zealously persuaded their fellows that the soul lives forever. Socrates and Plato fascinated by the same idea. The Indian burying the horse and spear beside the fallen chief in order that they might be used again by him, and the early Briton burying the hound and bow beside the dead hunter. These demand the consideration not only of biologists but of all mankind as well.

Thus, from the primitive civilizations of remote antiquity down to the present hour, the attractive notion has been taught that there is something within us regarding which the preacher cannot say, "earth to earth, dust to dust"—something which the grave-digger

cannot bury, since it belongs not to the realm of death and dust but to the sphere of life and the Spirit.

## II.

The poets preach perpetuity of personality with a confidence that is at once glorious and triumphant. Most of the great poets do at any rate. And they, perhaps more than any other writers, have confirmed our faith along this line.

Tennyson felt that "Crossing the Bar," written when he was past eighty, was the best confession of faith he could leave the world.

"I hope to see my Pilot face to face  
When I have crossed the bar."

John Greenleaf Whittier, the Quaker poet, in his "Snow-Bound," sings this assuring stanza:

"Alas for him who never sees  
The stars shine through his cypress trees!

Who, hopeless lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,

The truth to flesh and sense unknown,  
That life is ever Lord of Death,  
And Love can never lose its own!"

Browning gives us a wonderful lesson on trust, in the poem, "In His Good Time":

"I go to prove my soul!  
I see my way as birds their trackless way,  
I shall arrive! What time. . .  
I ask not. . .  
In some time, His good time, I shall arrive!"

In his "Immortality" Joseph Addison expresses the hope of humanity:

"It must be so, Plato, thou reasonest well!  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?

. . . . .  
"Tis the divinity that stirs within us,  
Tis heaven that points out an here-after,  
And intimates an eternity to man."

You remember Victor Hugo's idyllic: "Let us be like a bird, a moment lighted Upon a bough that swings;  
He feels it sway,  
Yet sings on unafraid  
Knowing he hath wings."

What incomparably beautiful trust Harriet Beecher Stowe expresses in these lines:

" . . . In that bright morning,  
When the soul waketh, and life's shadows flee;  
O in that hour, fairer than daylight dawning,  
Shall rise the glorious thought—I am with thee."



## III.

Science has in some respects strengthened men's faith in the future life. Occasionally, however, we hear a scientist claiming that 'Death ends all.' In such statement he speaks as a scientist dealing only with physical laws. His denial that the soul survives the sepulchre is simply an admission of his own limitations.

It was long the custom in Montreal to have an annual carnival at which one of the major attractions was an Ice Palace. Skilled architects spent many weeks making detailed drawings, while expert sculptors carved and embellished the massive ice blocks. Great was the time spent and the skill displayed upon it. By day it gleamed and sparkled in the winter sun, while at night thousands of electric lights transformed it into a veritable fairy palace.

In January it was fine; in February it was still magnificent, but in March it began to grow murky and by May it had trickled back into the St. Lawrence. Does God carve on ice? Is he building, and helping us build only that the river may be the end of the task?

Let Longfellow answer that: (Psalm of Life)

"Life is real, life is earnest,  
And the grave is not its goal,  
Dust thou art, to dust returnest  
Was not spoken of the soul."

Of course it wasn't, else why should God graciously fill all nature with confirmatory tokens of "the blessed hope." For what is night, when the sun sinks upon the plains, but the death of day? What is morning, when it rises again over the ocean, but its resurrection from the shades of darkness? We view with admiring eyes the beauties of summer, its radiant hues, its verdure of green leaves. By and by these leaves change their color and ultimately disappear in the sleep of winter, only to be born again in the glad and glorious resurrection of spring when "earth is crammed with heaven" and arrayed in loveliness surpassing the glory of Solomon. Even the ripened fruit, though it is left unpicked to wither and decay, leaves behind the seeds of continued and multiplying existence.

See the insect tribe, living frequently in different states and elements. The unsightly caterpillar crawling leisurely over the garden path enjoys a meager measure of existence. At night, led by a sure instinct, it weaves a shroud and lies down to die. When morning comes we look for the caterpillar but it is gone. In the words of St. Paul: "Behold I show you a mystery." The stone of the little chrysalis tomb has been rolled away and a new life in the form of a beautiful butterfly bursts into the

radiant glory of a more abundant existence. These suggestions are tremendously significant.

If in the tiny seed there is the germ of another life. If in the peach there is the potency of a new orchard. If from the repulsive caterpillar there emerges the beautiful butterfly that thrills with animation and challenges the bird in its flight—if in all the multiple forms that science and chemistry know there is no destruction but the mere change of form, is it reasonable to suppose that man, noblest of nature's productions, a living, thinking, reasoning being, God's crowning masterpiece, that to him alone there is utter annihilation with no hope of life after death? Rather, we like to believe with the blind poet-preacher that though

"I lay in dust life's glory dead,  
From the ground there blossoms red  
Life that shall endless be."  
—G. Matheson.

## IV.

The scriptures bear emphatic witness to a life beyond. Indeed St. Paul goes so far as to remark, "If in this life only we have hope in Christ, we are of all men most miserable. (I Corinthians 15:19.) "If Christ be not risen, then is our preaching vain, and your faith is also vain." (I Corinthians 15:14.) He would make no compromise on that point. And from that time to this that postulate has been the keystone in the arch of faith.

It is the glorious privilege of the Christian faith to deny death's finality. After death we may inscribe the words of the serial story: "To be continued." When, therefore, we pause by the grassy mound in which is interred the precious dust of our beloved dead, blessed are we if, with the light of abounding life glistening in our tears, we can articulate the sentiment of our souls thus:

"Peace, perfect peace, with loved ones far away?  
In Jesus' keeping we are safe, and they."  
—E. H. Bickersteth.

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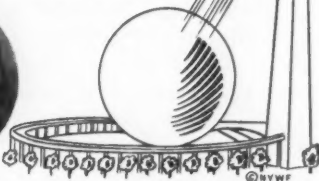
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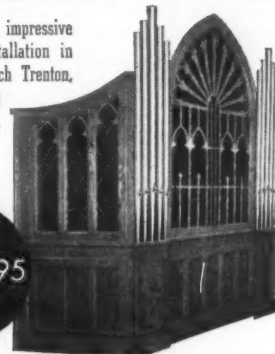
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# They Have Shaped My Life

By Bernard C. Clausen\*

*You have often wished, I am sure, to see the forces and personalities back of our great preachers. In this article Dr. Clausen reveals the three men who have meant the most to him.*

IT is something of a tribute to the elusiveness of human personality that at the end of five years of ministry, people should still be mystified and curious about your type. After all the words and deeds and unconscious betrayals of one's spirit, there still remains only a dim apprehension, an obscure image, a sense of persistent inquiry. What is our minister trying to do? What kind of a man is he? What kind of a church would he like to leave behind him? With whom does he consult? Who are his models, his examples? What are his ideals?

The easiest reply is to meet these questions with haughty silence and brusque refusal. "If you wish to see my life, look about you," the proud soul may reply. "A wise instructor does not confuse the minds of his pupils by constant references to the last and most difficult lessons in the course. He teaches the first lessons first, and the rest in logical order. All zest in life goes, if there remain no surprises, no future discoveries." There is, of course, a grave risk in being too explicit about one's aims, before these aims have a chance at realization. But this human curiosity is really most encouraging. The people who are persistent in their questions, are on the brink of discovering and understanding.

The most tempting reply to their inquiries, is to propose broad generalities. Such tactics produce silence, but do not satisfy. A preacher may reply, "I am trying to model my life after Jesus and the prophets." The trouble with that definition is that it does not define. It can be accepted as safe, and orthodox, and unprovocative, and universal, for almost any preacher would be glad to say that, and the saying of it means nothing.

I have heard uncompromising fundamentalists grow eloquent about the prophets. Some of the names they used were those of my heroes. But they were speaking about different prophets from the ones I find in the Bible. They were obsessed with factual predictions, with minutely descriptive forecasts of Jesus and the end of the world. They did not revere these scriptural preach-

ers as spiritual fore-runners, torn with the agony of social compassion.

I have heard all kinds of preachers claim that they were following Christ. The gorgeously garbed arch-bishop, the frightened exhorter in the mission, the suave comforter to the pious rich, the wild-eyed destroyer on the soap box all speak the name of Jesus. I have just read Carl Crowe's book called *Master Kung* and I realize what centuries of fanatical devotion have done to distort the simple and beautiful humor of that great scholar Confucius. So I am not surprised at the greater swiftness and the more devastatingly damaging completeness of the process of reverence upon Jesus.

Of course, I try to follow Jesus and the prophets. I read their sayings for my texts, I test my life by theirs. But that alone is only an elusive escape of an answer, usually used in a desperate desire to avoid detection.

Let me meet the queries of my friends and my foes then, by a frank, if tentative avowal, of the influences that have changed my life. I shall tell you what men are most in my thoughts, what careers have tempted me most to struggle in their direction. We are all swayed by other people. Who sways me? Who are my ideals?

## Emerson

I name first Emerson—Ralph Waldo Emerson—yet not the writer, but the young preacher. He found himself, at the beginning of his ministry, compelled to accept, on behalf of religion, the first heart-breakingly terrible implications of modern science. Around him swirled tornadoes of fury and derision—yet he maintained a kindness, a poise, an honesty which could not be shaken. "Within his own mind, the transition took place that enabled religion to maintain itself in a new world of thought, wholly alien to its inherited philosophy and forms of doctrine." Since his day, there has been no slowing up in the swift processes of transition. He would find himself now in a new thought world, waiting to be interpreted by radio and television, as his ideas were winged out to men's minds by pamphlets and lecture platforms. I can sense the deep quiet of his soul, as I recall his pictured face

today, and hail him as one of my saints.

## Rauschenbush

My second name is Rauschenbush. I saw him once, when I was a brash young student and he was a fading teacher. His poor ears, almost totally soundless for years, seemed to yearn for the lost delights of human intercourse. There was a haunting patience in his tired, beautiful face. His life was marked by the unutterable sufferings he felt for the tragic poor, near the smug ease of the church. His spirit was tortured by the mad agonies of the World War, which burned like fire in every sensitive nerve of his being. His books on the *Social Awakening*, his pamphlet on *Dare We Be Christian?* cost him almost universal scorn and bitter enmity. But in the midst of his peril, he never lowered his banner of protest. The war killed him, thousands of miles away from the battlefields. His widow toils along, in unabashed semi-poverty, taking in roomers in the city where his masterworks were devised and issued. His two sons, in separated worlds of thought go on in his spirit, defying the world of conformity to wrong; his daughter is the happy wife of a rebel poet. The young Baptist ministers of the country are joining a Rauschenbush fellowship, which is beginning, like an impertinent puffing tug boat, to nose the huge ship away from its deadly moorings, out into the main stream of life; and a book about him, soon to be issued by D. R. Sharpe, will release to the neglectful world the haunting memory of a great man, who has been changing the life of succeeding generations ever since he spoke his first bold word.

## Beecher

For my third hero, I name Beecher. You know the name—the great Henry Ward Beecher, spell-binder of Plymouth pulpit, friend of Lincoln, dramatic foe of negro slavery, caught in the toils of a lamentable scandal at the height of his career? But I do not mean that Beecher at all. I mean his younger brother, Tom, lost in the public glory of his distinguished family.

Tom knew he was lost. "To be the son of Lyman, and the brother of Henry Ward Beecher, has been the greatest handicap of my life," he said. But see how nobly he endured it. Once, in an emergency, he was hurriedly invited to Brooklyn to preach in his

\*Minister, First Baptist Church, Pittsburgh, Pennsylvania.



brother's church. When people saw the substitute in the pulpit, they began to shift restlessly in their seats, and to give signs of going. Tom blandly announced, "Let those who came to worship Henry Ward Beecher be excused at once. Those who came to worship God will remain."

Years before, Tom had organized a little congregation of his own in Williamsbridge. In the midst of a happy pastorate, he found several of his chief men involved in a debasing and dishonest transaction. He warned them of jail, where they finally ended. But they resented his interference, rebuffed his advice, and in order to protect themselves, expelled Beecher without a formal and official vote of dismissal. He left the meeting, heartbroken from a fresh experience with death in his family, cast adrift with no other church in view. Outside the room, he was accosted by a stranger, a deacon from Elmira. "Is this the Rev. Thomas Beecher?" "If you want to know, you'd better ask those men inside. I don't know whether they have left me a reverend or not!" When he realized that the deacon had come, just in time to proffer him a great opportunity, he did not hurry to save himself by accepting. Instead he wrote a long letter of careful probing into the life of the Elmira church.

"Do you agree that no good can come by a preacher's preaching but only by the Christian's work and life? Answer me, yes or no!"

"Do you agree that no church prosperity should dazzle us, no poverty or adversity trouble us? Answer me, yes or no!"

The answers must have been satisfactory, for two weeks later, when the Elmira congregation was assembled for morning service, young Beecher came striding down the middle aisle, tossed his funny old cap onto a cushion in a front pew, and assumed charge.

He held such supreme contempt for the outward signs of success—fame, money, popularity meant nothing to him. Flattering calls from metropolitan pulpits never tempted him—he replied he was perfectly happy where he was.

"Manly character," he said, "is not developed in fear of public sentiment. If public opinion opposes, we must defy it in the name of conscience. If it favors us, we must regret the feebleness which such help entails upon our manhood."

He carried his own bundles, and dressed in worn clothes, kept always neat. The congregation bought him a fine new overcoat at the beginning of

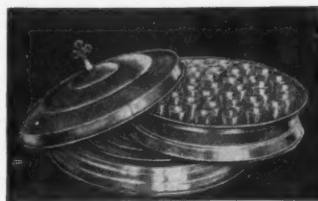


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one winter. Before the first snow came, a beggar had worn it away, and Beecher was back in his faded old chinchilla.

His mind had reached such complete candor in its relation to science. He was always a friend to teachers, and founded the Academy of Science, in Elmira, corresponding with the Royal Academy, with Tyndal and Huxley and Darwin in the days when the fight for orthodox faith was at its height. He called himself "the teacher at Park Church." He wanted to live helpfully, as a modern Jesus would, a down right, realistic, iconoclastic life-loving Jesus, with scientific-training and a sense of humor, and delight in the friendship of the common man.

His heart had reached such sweet peace in the happy partnership with his wife. Mrs. Beecher was a character in her own right. She poured coffee as she lived life, "with indiscriminate fury." They talked together once about the prevailing power of patient prayer and she hinted she thought it would work if they were willing to pray all night as the older saints were reputed to have done. He urged her to try it, but she replied, "It would be a shame to risk a night's sleep on an uncertainty." Once they were driving pell-mell to an engagement across the railroad tracks, only to find their journey halted by the passage of a long freight train. But as they waited, the freight train parted

(Turn to page 388)



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## The Bible

**The First Epistle of Paul to the Corinthians** by James Moffatt. Harper and Brothers. 286 pages. \$3.50.

The Moffatt New Testament Commentary is without doubt one of the best known series of the many which are being produced today in England and America. James Moffatt, whose name as a church historian and New Testament scholar has already been established by his translation of the Bible and his studies in the history of Christianity, is the author of this volume. As some readers of *Church Management* know the idea of the Commentary arose from the repeated demand to have Dr. Moffatt's New Testament translation explained. Although the contributors to this series have been left free to take their own interpretations of Dr. Moffatt's translation, we have the translator himself interpreting his own translation in this volume. As the author states his own purpose he writes: "Our common aim has been to enable every man today to sit where these first Christians sat, to feel the impetus and inspiration of the Christian faith as it dawned upon the minds of the communities in the first century, and thereby to realize more vividly how new and lasting is the message which prompted these New Testament writings to take shape as they did."

Professor Moffatt places the limits of the writing of this letter between 55 A. D. and 57 A. D. Except for the marginal note, XV:56 and a brief paragraph in XIV:33-36 the author believes there is nothing to suggest that any part of the letter did not come from the hand of Paul himself. Moreover, none of Paul's epistles were actually read so early and quoted so many times, for direction on true worship, belief and behavior as this one. This epistle, Professor Moffatt believes, marks in one sense the beginning of Christian "casuistry" that is, the application of Christian principles to special cases and particular problems arising out of the private life and church situations, such as sex, social ties, discipline and worship.

This commentary like its predecessors maintains that uniform standard of scholarship but at the same time makes the reader feel that he is reliving those historic scenes of the first century. It is surely an example of writing which is literature written for a religious purpose.

W. L. L.

**Voices of the Twelve Hebrew Prophets** by G. Campbell Morgan, D. D. Fleming H. Revell Company. 127 pages. \$1.25.

In these brief "studies of the minor prophets" the author is basically interested in "their bearing on our own

times." This is an emphasis much needed in such a study. Only recently have the prophets begun to come into their own. It has not been long since they were looked upon as "foretellers of the future" rather than in their real role of foretellers of the truth of God."

Furthermore, there has been a tendency to put the minor prophets in a minor role. This is basically unfair. They are minor only in that they are less in bulk. Many of the men in this group uttered earthshaking truths.

Dr. Morgan has interpreted for the reader the importance of these men and their utterances. Of these prophets he says: "Not one of them was a pessimist. Each was an optimist. Nevertheless, not one of them was an optimist blind to the conditions in the midst of which he was living. There is no question that these Hebrew prophets have a voice for our own time." (p. 14)

For more scholarly studies one will still turn to those by George Adam Smith, J. M. P. Smith and W. R. Smith, but for a popular presentation of the messages of these men one will do well to peruse this book by Morgan. That the messages of the prophets are not outdated the chapters of this book amply and convincingly show.

I. G. G.

**Through Lands of the Bible** by H. V. Morton. Dodd, Mead & Company. 440 pages. \$3.00.

H. V. Morton is a British writer who has won for himself a considerable audience on both sides of the Atlantic. When he returned from the war, he saw his native land with new eyes, and began to write travelogue about the homeland that exhibited unusual charm and ability. Thus encouraged, he has since directed his attention to the Holy Land. His two earlier books, *In the Steps of the Master* and *In the Steps of St. Paul*, have already secured him an enthusiastic following of American readers.

This, then is his third book about the Holy Land, completing a splendid trilogy. However, the title of this book is somewhat misleading, for while it covers visits to the lands of the "captivity," Egypt and Babylon, it is chiefly in the Christian shrines to be found there that the author is interested. A certain layman once said to his minister: "Tell us sometime what happened between the last chapter of the Book of Acts and the opening events of the Reformation." This book does not indeed fill that rather large order, but it does throw considerable light upon one or two much neglected chapters.

American readers who know all about marathon records in flag-pole sitting will be interested in the achievements

of St. Simeon Stylites and his colony of followers who had their pillars scattered about him on the desert of Northern Syria. Baghdad, Babylon and Ur of the Chaldees: these are names wrapped up in pictures from the Arabian Nights and the Old Testament. It is good to have Mr. Morton introduce you to his Chaldean Christian friends in Baghdad. It is vicarious adventure of the finest sort to sit with them on a dark roof while Moslem Shias flagellate themselves in a torch-light procession. Few writers take you with them more readily than H. V. Morton. A little later he is dreaming over the ruins of Babylon and indulging in archeological speculations at Ur. Here and there, the learned will enjoy checking up on his conclusions and the pious will find their faith supported. These are not objections. Moreover, the cautious reader will soon learn to look for qualifying phrases which generally distinguish between the writer's own stimulating speculation, the reported opinions of hear-say, and the sober conclusions of history. Mr. Morton is a well-read, intelligent layman who has gone to have a look for himself. His book is all the more interesting as a result. This is particularly apparent in the second section of the book where the Coptic church is found to be still alive in the heart of Egypt. It enables him to uncover his findings with all of the enthusiasm and freshness of new discovery and to report them as adventure.

Cairo is his headquarters while in Egypt. From this center he makes long and short expeditions in every direction. Once it is up the Nile for hundreds of miles, to the Valley of Kings and beyond. Another time it is off to Sinai and the famous Greek monastery of St. Catherine, and again it is westward along the seacoast and thence south into the Lybian Desert to the Oasis of Siwa, famous for its association with Alexander the Great.

The whole adventurous journey is completed when he spends Easter Week in Rome. There the catacombs and places associated with the apostles are visited. If the book is long, the miles were many, and the way was lightened by the author's unflagging interest in people, a quizzical interest, which enables him to wrest picturesque and amusing stories from policeman, bus-driver and desert monk. This interest and his quiet sense of humor are the requirements of a good traveling companion, or the writer of good travelogue.

R. S.

## Religious Drama

**A Handbook of Drama** by Frank Hurburt O'Hara and Margueritte Harman Bro. Willett, Clark & Company. 245 pages. \$2.00.

**The Church Play and Its Production** by Esther Willard Bates. Walter H. Baker Company. 303 pages.

These two books may well be reviewed together as it is to be hoped that they will be so used. They are authoritative works such as to justify their presence upon the shelves of every church library. One reads them with amazement wondering why they were not written before.

The authors of the first book have been teachers of drama in the University of Chicago and out of their actual teaching experience the material in this book has come to flower. In the introduction the authors suggest that the "book is written circlewise so that a student may enter at will." However, there are in reality four points of entry and these are worthy of mention. The first segment of the circle is a discussion of the drama, as to its nature, forms and multitudinous varieties; the second, a study of play structure, as to essentials—character, situation, theme, mood and the technicalities—inciting moment, exciting force, development, climax, denouement; the third, a brief and yet most valuable history of the drama, dealing with many plays, produced in many countries, at various times; and the fourth, certain reference material, prominent among which is a "Dictionary of Terms Used in Playwriting and Production," an alphabetical listing of certain technical terms, each with its brief and concrete definition.

The book is a text-book of the most successful kind, for it teaches in such an interesting manner as not to seem like a text at all. It is characterized by penetration, appreciation and humor.

While the work by O'Hara and Bro deals with the definition and theory of the drama, the work by Bates deals with the actual technique of producing church plays. No one is more qualified to write such a book than Esther Willard Bates who has for years taught the writing and production of religious plays at Boston University School of Religious and Social Work. More than that, the author is a dramatist in her own right, having written, published and produced some of the finest religious dramas now extant.

One difficulty in the production of religious chancel drama is the fact that many look upon it as something which anyone can do whether or not he or she has made any serious study of this important field. The author quickly dispels that idea and shows how important it is that one seeking to produce religious drama be familiar with drama in all its aspects.

The book is encyclopedic in the amount of information it contains as the production of religious chancel drama. Chapters are devoted to the directing of the play, acting, music, costume, color, lighting, stage properties, etc. If any detail of instruction is omitted your reviewer failed to note any such omission. This book is a needed piece of work, faithfully done, and all those interested in the church play owe her sincere thanks.

I. G. G.

*Church Management Directory for 1939 to be published July 1.*

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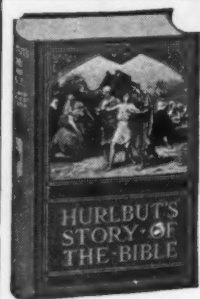
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### The Pastor

**The Art of Counseling** by Rollo May. Cokesbury Press. 247 pages. \$2.00.

This volume will do much to define the place and limitations of counseling as well as to show the proper techniques and procedures. According to the introduction by Harry Bone the work of the counselor will lie somewhere between the profession of the psychiatrist and that of the consulting psychologist. The counselor may not have the complete equipment of either. But in the fields of pastoring, teaching and voluntary group leadership there is much opportunity for aiding lives through the art of counseling.

We like the book because of its orderly methods of procedure and the one, two, three way in which it lays down the principles and then discusses them. For instance, take the three principles regarding the relationship of the counselor with the personality of the counselee. First, the counselor must lead the counselee to accept the responsibility for the conduct and outcome of his life; second, he must help him find his real self and to have courage to be his real self; third, he must lead him to a cheerful acceptance of his social responsibility.

The chapters dealing with the morals of counseling and the responsibility of the counselor to deal fair with those who come to him are splendid ones. "Understanding must come before exhortation," declares this author as he shows how quip answers have wrought injustices to those who have come seeking pastoral help.

Unquestionably the pastor of the future is going to be influenced by psychology, psychiatry and other studies into the human mind. Perhaps many mistakes will be made as we fumble with human souls in our efforts to be of help. One of the things which will help a minister to really understand this field, its place and its limitations is this book. If you are trying to enlarge the field of your pastoral service put this among the "must" books.

W. H. L.

### Ethical

**The Problem of Following Jesus** by James Gordon Gilkey. The Macmillan Company. 127 pages. \$1.50.

The purpose of *The Problem of Following Jesus*, in the author's own words, is to "make a brief but accurate analysis of the major teachings of Jesus as they are preserved in the first three gospels." Chapter I contrasts three interpretations of Jesus: "The

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Jesus of the Biblical Record," "The Jesus of Historical Probability" and "The Jesus of Compromise." The author accepts the second point of view. He accepts Jesus as "humanity's most significant teacher in the field of religion and ethics." The next five chapters are devoted to the major beliefs of Jesus: his teaching about "God and Man," about the "Kingdom of God," about "Life After Death," "His Ethical Teachings" and "The Social Problems of His Day." In each case the sayings of Jesus on these subjects are presented, followed by Dr. Gilkey's summary of Jesus' teaching drawn from the quotations just given.

That to follow Jesus in this modern world is a real problem the author develops conclusively in the last five chapters. "What Does It Mean to Follow Jesus Today?" "Are the Two Basic Beliefs of Jesus True?" (that there is a God at the heart of life who loves all human beings; and, that every human being is a child of God). The problem of following Jesus is convincingly brought out in two chapters on the problem of applying Jesus' rule of kindness, first in the case of individuals, and second, in the case of social groups.

A chapter on "Tasks Confronting American Protestants" closes the book. Those tasks the author conceives to be three: we must decide which of the three different conceptions of Jesus outlined in the first chapter of the book is the most accurate; the next task is to discover what Jesus actually taught; and the third is to try to find ways of making these essentials effective in our own thinking and living and in the thinking and living of our generation.

*The Problem of Following Jesus* will meet a very urgent need of Christians who desire to grapple modern problems intelligently. In this day when so many sects are springing up which emphasize only the "vertical" relations of Christianity it is well to be so forcibly reminded that the teachings of Jesus have also a "horizontal" application. Dr. Gilkey makes it very plain that this "horizontal" relation of Jesus' teachings demands a ruggedness of character that is not always associated with the gospel. It is not easy to be a Christian in this modern world, to live up to the teachings of Jesus. To do this requires a type of experience which has been too long neglected by the church. Those who are concerned to correct this neglect will find this book very helpful.

C. R. B.

**Why Be Good?** by James Reid. Cokesbury Press, Nashville. 191 pages. \$1.50.

From the title of this volume one might expect to find a manual of ethics, but the book could hardly be placed under such a category. Rather it should be classified as a devotional handbook whose central theme is a Christocentric basis for goodness. The author is a British clergyman, and he has written from the point of view of the plain man who may be trying to harmonize his personal conduct with his Christian faith.

The book is no perfunctory scanning of the subject. Dr. Reid believes profoundly in the Christian basis of the abundant life, but he is also aware of

modern conflicting viewpoints. Determinism, humanism, and the new psychology have their cases stated, the author being careful to call attention to their weak points. The book is also characterized by quotations from the writings of such moral skeptics as Aldous Huxley, Julian Huxley, Walter Lippman, Joseph Wood Krutch and Bertrand Russell. One cannot help but feel, however, that quite a few of the problems which Dr. Reid becomes concerned about are typical British problems rather than American ones. I doubt if the Huxleys and Bertrand Russell have as much influence on the formation of American thought as Dr. Reid seems to think.

However, with other parts of the book there is no argument. When the author claims that the greatest need of the present time is a restored sense of goodness in the individual, he will have the agreement of most thinking people. His dealings with the problems of sex, freedom and happiness are also well presented and show evidence of a profound understanding of human nature. The spirit of the whole book is one of evangelical fervor and spiritual sensitivity to moral values. The thesis of the volume may be summed up in one sentence in the middle of the book, "There is only one way to enjoy the world and that is to be master of it by making our enjoyment subject to our loyalty to Christ."

T. F. H.

#### Devotional

**Reality in Fellowship** by W. Bertrand Stevens. Harper & Brothers. 157 pages. \$1.25.

The author is the Episcopal bishop of Los Angeles. The book was written at the request of Bishop Henry St. George Tucker of Virginia and presiding bishop of the Episcopal Church. It is designated as the presiding bishop's book for Lent. Dr. Tucker writes the foreword.

The title suggests the emphasis of the author. For every day from Ash Wednesday to Easter. Even there is a two or three-page homily and a brief prayer. Bishop Stevens states his indebtedness to the Oxford and Edinburgh Conferences in this series of meditations. At the beginning of each homily is a quotation from the findings of these conferences.

The book fulfills its purpose admirably. It is devotional and challenging. It speaks to the heart and the mind of a Christian. Anyone who reads it day by day through Lent will be quickened within.

F. F.

**Meditations on the Holy Spirit** by Toyohiko Kagawa. Cokesbury Press. 167 pages. \$1.50.

This book by the famous Japanese Christian saint is exactly what the title indicates. In ten chapters the author treats the doctrine of the holy spirit as he has found it affecting his own experience and that of other believers. The holy spirit was promised by Christ and revealed in him as well as in the acts of the apostles and the message and life of Paul. There is a vital connection between the holy spirit and prayer. The holy spirit dwells in man as truth and comforter and sanctifier. The closing chapter is on the

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spirit-filled life. This is the outline of a book which is a witness to the trust and simplicity of Toyohiko Kagawa's faith. The reader is given some insight into the author's source of power.

Dr. Charles A. Logan, who has known Kagawa since he was fifteen, has translated the manuscript from the Japanese. In his preface he sums up the main message of the book when he writes, "To him the baptism of the holy spirit has meant a baptism of love."

F. F.

#### Youth and Education

**First Things First** by Agness Boysen. Associated Authors, Chicago. 185 pages. \$2.00.

This new book from the pen of an experienced lecturer, writer and educator of recognized ability is just what

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its sub-title indicates, "a practical plan of character education for school and home." It is so satisfying in its richness of suggestion to the teacher, parent and professional worker with children that it leaves this reviewer only with the ardent wish that some similarly talented author would attempt a like task in behalf of the church and the church school.

Nor is the book wholly lacking in this respect, for several appropriate illustrations and references are taken from biblical sources and from great religious personalities. One does not have to draw unduly on his imagination to discover techniques useful to the religious educator. There is proper emphasis upon the place of the teacher and the home in the character development process, with guidance in free expression by the child in his use of curricular tools and activities toward the achievement of desirable character goals. The father's companionship, too frequently forgotten, is considered very important.

The children are encouraged to rate themselves and to criticize procedures in Mrs. Boysen's plan of grading. In experiments growth in character was found to mean also growth in scholarship. Charts and devices are suggested for measuring progress in the home. Many practical aids are offered parents to help the pupil in applying his formally acquired knowledge in observation and at play. In the closing chapter questions arising concerning transfer from other plans to that described are carefully answered.

The emphasis is upon pupils as persons. Pupils fortunate enough to receive the kind of training described in *First Things First* will owe a life-long debt to such discerning teachers as Mrs. Boysen, who is principal of Lynedale School, Minneapolis.

O. M. W.

**Talks to Young Adventurers** by John Edmund Brewton. Fleming H. Revell Company. 112 pages. \$1.25.

Five chapters of popular short talks to young people make up this volume by the associate director of the Division of Surveys and Field Studies of the George Peabody College for Teachers. While the choice of words and phrases and the style in general is exceedingly poor the subjects and their presentation are suggestive of topics which may prove helpful in addressing boys and girls of high school age or younger. There is a fair selection of poetry included rather promiscuously throughout the volume.

R. W. A.

**A Garden of Prayers**, edited by Eveleen Harrison. Textford Press. 70 pages. 40 cents.

**The Life of Christ for Juniors** by Eveleen Harrison. Textford Press. 96 pages. 35 cents.

The value of a book is at times inversely proportional to its size. Such is the case of these two books, one edited by, and the other written by Miss Harrison whose *Little Known Young People of the Bible* proved so popular.

The first book gets its title from the unusual foreword written by Rev. A. R. Cummings, rector of the Church of the Resurrection, Richmond Hills, New

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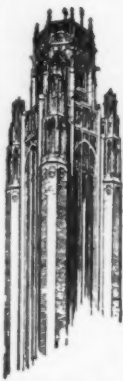
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I. G. G.

### Biography

**More Sources of Power in Famous Lives** by Walter C. Erdman. Cokesbury Press. \$1.00.

This is the second of the series, "Sources of Power in Famous Lives," and it is only hoped that the series could continue. Right now there is a demand for this sort of literature since so much is being said about the ingredients of our national life, especially the religious background of those who are in positions of leadership.

Dr. Erdman, brother of Charles R. of Princeton, returned from an intensive career as a missionary to devote his attention to writing, among which this is one. The late Mrs. S. Livingston Taylor, owner of the large Cleveland department store by that name, thought so well of this material that she had it broadcast by one of the NBC stations in Cleveland. So effective was this material that it was not even necessary for Dr. Erdman to give it over the air himself but he entrusted it to one of the regular announcers. According to reports, the station would like more of this sort of thing.

The sketches themselves consist of thumbnail biographies of such persons of note as Oliver Cromwell, Andrew Jackson, William McKinley, Lew Wallace, Francis Willard, Florence Nightingale, Sheldon Jackson, Dwight L. Moody, Daniel Webster, Francis Xavier and Johann Sebastian Bach. These are not quite such a colorful list as in the first volume and it would be well to have both copies in every minister's library.

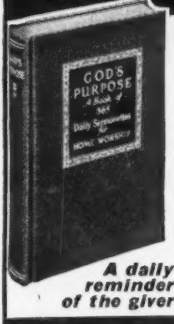
F. N.

**Strangers on the Earth** by Sverre Norborg. Augsburg Publishing House. 152 pages. \$1.00.

It is interesting to discover this series of pen pictures of eight Old Testament worthies coming, not from the pen of a minister, but from the pen of a professor of philosophy at a large state university. It is of further interest that from the same pen came the scholarly work *Varieties of Christian Experience*.

What Dr. Norborg did for a group of New Testament characters in his book *God-controlled Lives* he has now done for certain Old Testament figures. He draws excellent pen portraits of Enoch, Noah, Abraham, Moses, Samuel, David and Job. They are honestly

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presented—no moles have been removed, no flaws cleverly retouched. Despite Dr. Norborg's conservative outlook he has so written as to make these strangers, strangers no more, but vivid characters truly alive. I. G. G.

**The Meaning of Moody** by P. Whitwell Wilson. Fleming H. Revell Company. 151 pages. \$1.50.

Moody has at no time lacked for biographers. Steadily through the years attempts have been made to picture this man of God. Let men so continue to write, for each new attempt is a further indication of the impossibility of limning a total picture of that great personality. Each man sees the facets of the diamond in accordance with his approach.

This is true in the case of Mr. Wilson. Being a veteran journalist it is natural that he should use the journalistic technique in this study of Moody and his work. He would no doubt be quick to disclaim any attempt at a complete picture, yet in eight short chapters he gives such a picture of Moody as was not given by either Gamaliel Bradford or Mr. Moody's son in the biographies over which they labored so long.

This biography goes far toward explaining the greatness of the man. It offers proof that he was not of an age, but of time. His attitude toward all churches and toward church union well exemplifies this: "In Moody's day, as in ours, there was much talk about the reunion of the churches. Wherever Moody went, that reunion, for the time being, became a fact. He did not discuss differences between the churches—whether they should be episcopal, presbyterian, or independent; whether they should or should not support an ordained ministry; whether they should celebrate the sacrament and how they should celebrate the sacrament; whether they should baptize infants or adults. He declared that all churches are one in Christ Jesus. The nearer they draw to Christ as the center of the circle, the nearer they draw to one another." (pp. 119-120)

One comes to the close of the book with a feeling that he has been reintroduced to one of the world's great laymen, and one of the great leaders of the church. I. G. G.

**A Parish in the Pines** by Lois D. Hagen. Caxton Printers, Ltd. 263 pages. \$3.00.

Here is a fascinating saga of home missions work in Minnesota which parallels in several ways Pearl Buck's

story of her mother in *The Exile*. The author is the daughter of a Congregational minister who serves first his own people in pioneering Minnesota of the past generation and then, at a later date, served the Episcopal Church as a superintendent of two of its Indian Missions. Like the father in *The Exile* this consecrated Calvinist lived a life of severity which seemed, many times, too exacting for his wife and children. The mother, an English woman with a cultural heritage, followed him in his work, giving a touch of sympathy and common sense where these qualities might be lacking in his own point of view. Whether the family name, "Denley" is real or fictitious or not, this reviewer does not know. We assume that the story is biographical.

The picture of Indian life in Minnesota in a period less than fifty years ago is illuminating. This family, including the children, had an intimate contact with the Indian families. They ate in their homes and wigwams, went with friendly Indians on the annual sugaring festivals and aided them in their sickness. In return the whole family were treated by friendly Indian medicine men when the government agents thought the weather too stormy to seek to save the sick.

An Episcopal Archdeacon, J. W. Gillian, stands out in the narrative as a painstaking, kind and friendly person who would exalt, in any circumstances, the work of the Christian ministry. His care of the Denley family, and his breadth of tolerance in dealing with the wayward is a splendid commentary on Christian charity.

There are many intimate pictures of home life which are intriguing. The author as a small girl hides the colored comb in an attic room knowing that her father would not approve of wearing such a trinket in her hair. The coming of the missionary box with its hair rats, burned shoes and other useless material offers a passage which might be read today in any missionary society. Black Tom, the Archdeacon's faithful horse, is entitled to much consideration.

We enjoyed every page of this book and think that it deserves a place on the shelf of lasting Americana.

W. H. L.

#### Various Topics

**Hex Marks the Spot** by Ann Hark. J. P. Lippincott Company, 316 pages. \$2.50.

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among the Pennsylvania Germans than this new volume from the hand of the author of *Island Treasure*, *Sugar Mill House*, *The Seminary's Secret* and numerous articles in quality magazines. Miss Hark, the daughter of a former president of the Moravian Seminary in Bethlehem, Pennsylvania, and herself a journalist of wide experience on the staffs of journals and newspapers, has made her people and their ways a life study. In these pages she has condensed the values of all previous works in the field and added so much more that as a reference work this book must find place in every library. Besides, her style is so entrancing that it becomes a real pleasure to absorb the quaint traits of the early German immigrants, many of which are still to be seen, as the author proves, by those who have eyes to see and the courage to try.

Running through the entire work is the result of a tireless chase to solve the riddle of the curious designs and patterns painted on the older barns in eastern Pennsylvania. Although this and numerous other problems remain unsolved no one with any religious interest can afford to miss the vivid description of the backgrounds and practices of the minor Ana-baptist and other religious sects among the Germans in this country. History and local color constantly vie for the reader's major interest when one reads the authoritative background of the founding of the historic Ephrata "Cloisters" or the good-night kissing of the Amish lads and lasses after the "picking" on Sunday evenings. There are word pictures beyond compare of "feet-washing" ceremonies and river baptism. That the Pennsylvania-Dutch were "not so dumb" is clearly shown in chapter five where she lists the contributions of great men of this background from Pastorius, Rittenhouse and Muhlenberg down to Clark Gable. In this chapter there are a few striking omissions like the founders of the Church of the United Brethren in Christ and also of the Evangelical Church. Although she claims no knowledge of the Pennsylvania-German language she ventures some phrases in which there are a few mistakes such as the word "schteech" for "schtreech" on page 148 and "grankheet" for "grankheit" on page 149. Though not designed as fiction this book reads like a fascinating novel and must be widely read.

R. W. A.

## LAUNCH CAMPAIGN FOR 'AT HOME' NIGHT

Memphis, Tennessee—A campaign to establish the weekly custom of an "At-Home" night among Memphis families is being carried on by civic and religious organizations of this city, with the cooperation of local newspapers. Families are being urged to set aside at least one night of each week to be spent with each other, letting no outside engagement interfere. Many Memphis pastors have endorsed the campaign from their pulpits as an ideal means of keeping up family ties and revitalizing family influence among both old and young alike.

## They Shaped My Life

(From page 381)

at the crossing as if by magic, and let them pass.

"I wish we had been praying for that," she sighed. "It would have been such a good answer."

Yet for all her caustic scorn, she could say, and believe, "All the old, old beliefs seem to me to have been necessary in their time!" Small wonder he could write, "My strong, courageous energetic Julia, to whom belongs the credit for 9/10 of the achievements of our long life in Elmira."

He had such a clear concept of the mission of the church. He wanted a home church, where men of all creeds and none, could feel as if they belonged to a fireside family. He wanted pool tables, and plays, and dances for his young people, though the idea horrified his elders. He made no pastoral calls, save on the sick, but welcomed anyone to call on him. He preached in the Opera House, and on summer Sundays, in the park. It seemed like unfair competition to his fellow pastors, and they expelled him from the Ministerial Association. He did not let it make a bit of difference—he attended just the same. They held secret meetings in places they did not announce to him, but he made a game out of finding out, and was present, undaunted, in high good spirits.

Of course, he had his moments of deep gloom. When one of his friends argued, "It is inconsistent for a preacher like you to give way to black moods!" Beecher replied, "If I were not a Christian, wickedness would not distress or oppress me as it does!"

Once the town librarian found him in the stacks of books, bleak with melancholy. "Perhaps, after I'm gone, friend, they'll understand what I mean." He had his wish come true. The town overflowed with affection when the people knew he was gone. The rabbi from the synagogue told of his pride in serving all those years as Beecher's assistant. The school children brought dimes to build a simple statue in the park. And at a centennial celebration in his honor, 100 years after his birth, the Y. M. C. A. secretary in Elmira avowed that upon his recent arrival at his new work, he was amazed to find Beecher, years after his death, "still the liveliest man in town."

O, Tom Beecher, Father Tom, as the boys in the street called you, can it be that a boy someday will feel about me, as I have felt, through all these striving years, about you?

There they are, for better or for worse, the men whose lives have combined to make my ideal.

# House Cleaning

## A Devotional Program for the Women's Society

By Frankie Oliver Ivy

*Good devotional material is needed by our women's organization. This one is taken from a little booklet entitled "Devotional Talks for Women's Organizations," by Frankie Oliver Ivy and published by the Standard Publishing Company, Cincinnati, Ohio.*

*Who can understand his errors?  
cleanse thou me from secret faults.*

*Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*

*Let the words of my mouth, and the mediation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.*

Psalms 19:12-14.

THIS is the season when housekeepers are putting their homes in order for another several months. They are house cleaning. We women are very particular about the excellence of our housekeeping. We take pride in keeping our homes swept and garnished. We want everything to be in apple-pie order and as lovely and attractive as possible. I wonder, do we give as much thought and effort to the care of our spiritual houses? Do we, ever so often, have a period of spiritual house cleaning? We need to sweep the cobwebs of doubt and worry from our hearts and minds. Our faith needs occasional polishing up. We pray God, "Cleanse thou me from secret faults." But do we really examine ourselves for secret faults and try vigorously to exterminate them?

Psalms 96:9 says, "Worship the Lord in the beauty of holiness." Are our hearts and minds beautiful with holiness? Not if we are prone to cherish hatreds and envy. Not if we harbor malice and smallness. Unless we are accustomed to think beautiful thoughts, our souls aren't beautiful, holy places. If we fill our minds with the trivial, the obscene, the bitter, our spiritual dwelling places are certainly most unlovely. Jesus said, "Behold I stand at the door and knock." We Christians have said publicly that we have invited him to enter the doors of our hearts; are they fit places for his abode? Each of us with our daily lives is building a temple for God. Is it a worthy place? Jesus said, "Blessed are the pure in heart." Are ours pure and undefiled? We can make these temples of ours any sort of buildings we wish, just as we can choose any type of house to live our physical lives in. William Cullen Bryant, one of our own American poets, wrote so

beautifully about our temple building: Build thee more stately mansions, O my soul,

As the swift seasons roll.

Let each temple, nobler than the last, Shut thee from heaven with a dome more vast.

Jesus said, "In my father's house are many mansions, I go to prepare a place for you." We may be sure it is a fit and gracious place. What sort of places are we preparing for him?

If we were cleaning our earthly houses we would first clean the windows. No matter how lovely a view lies outside we can't enjoy it much, if our windows are too dirty to see through. Our spiritual view is seen through the windows of faith. Hebrews 12:2 tells us, "Looking unto Jesus." But how can we see Jesus if the windows of our faith are dim? Romans 1:17 says, "Therein (meaning faith) is the righteousness of God revealed." Polish up those windows of faith, so we will not dwell in darkened houses. Only through faith can we vision tomorrow and without tomorrow life would be a rather dreary prospect at times. By all means polish up the windows of faith.

When we clean house, we most of us, need help with the heavy work, so we step to the telephone and summon someone to supplement our strength. We can always use the telephone of prayer to summon God's help in our weakness. There are never any busy signals and help is always waiting. Hebrews 7:25 says, "He (meaning Jesus) liveth to make intercession for them that draw nigh unto God through him" and Psalms 84:11, "No good thing will he withhold from them." Again in Hebrews 10:22, "Draw nigh in full assurance."

We give our attics and closets regular turnings-out. How about the secret places of our souls? Will we find the

garments of our lives those of chastity and virtue? Proverbs 31:10 declares, "A virtuous woman is far above rubies," and 1 Peter 3:2, "Behold your chaste conversation, in behaviour as becometh sober and discreet."

When we come to the sweeping, the broom of zeal is a good one. Isaiah 9:7 says, "Of the increase of his government there is no end—and the zeal of the Lord's people shall perform this."

In our spiritual dwelling there is furniture too. When everything is spotless, we may bring it in and set it about. The beds of patience, "For ye have need of patience after ye have

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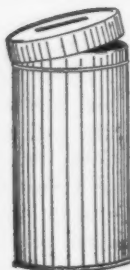
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done the will of God" (Hebrews 10:36). We can find rest in patience and often courage for new effort. Our rugs are charity, "For charity covereth a multitude of sins" (1 Peter 4:8). The footstool of humility, "Blessed are the poor in spirit for theirs is the kingdom of heaven" and "Blessed are the meek for they shall inherit the earth."

On our tables, we may spread the feast of the gospel so that we may partake and be refreshed. Shall we not light the lamps of God's word? "Thy word is a lamp unto my feet and a light unto my path" sang the psalmist and we often declare in David's words, "Thy word have I hid in my heart that I might not sin against thee."

Only when our lives are clean and our hearts pure can we worship the Lord in the beauty of holiness and only then can we say as David did, "Now will I prepare with all my might the house of the Lord."

Proverbs 14:1 says, "Every wise woman buildeth her house, but the foolish plucketh it down with the work of her hands." So many of us love God enough; we think purely and live chastely, but we expend so much of our time and energy in trivial, futile pursuits, that we demolish the structures of our souls.

"Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatso-

ever things are pure, whatsoever things are lovely—think on these things" (Philippians 4:8).

"Commit thy way unto the Lord."  
"The house of righteousness shall stand." "Blessed be the house of the Lord."

Sing or read:

Take my life and let it be, consecrated, Lord, to thee":

Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my hands, and let them move  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing  
Always, only, for my King.

Take my silver and my gold,  
Not a mite would I withhold;  
Take my moments and my days,  
Let them flow in endless praise.

Take my will, and make it Thine,  
It shall be no longer mine;  
Take my heart, it is Thine own,  
It shall be Thy royal throne.

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Another six per cent are in the towers of schools and universities. The remaining ten per cent are in memorial parks, private estates, and, typically American in application—atop office and industrial buildings.

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For further information please write to the Rev. C. Everett Wagner, minister, Union Methodist Church, 229 West 48th Street, New York City.

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## Education and Evangelism\*

*By James Elmer Russell*

**E**DUCATION and evangelism still seem to many not only to have nothing to do with each other, but actually to be in conflict. Both words have lost something of their splendor by long use, and need to be issued afresh from the mint of the imagination. Then educators and evangelists will see that their fundamental aims are in harmony.

Evangelism for many is a word in rather bad repute. It suggests to them the saw dust trail, the mourner's bench, and a carefully worked up "free will" offering. Actually, evangelism is a word of noble heritage whose very form in English reveals its ancestry in New Testament Greek.

Literally evangelism means the bringing of a joyful message. Christianity, as has often been pointed out, is not good advice, but good news through Christ. The purpose of evangelism is such a presentation of the good news that people will respond to it and live changed lives. Evangelism is not a high pressure attempt to force people to become Christians. It is an effort to share with them the knowledge of how rich and full a surrender to the love of God in Christ may make life, a knowledge which will give them an urge to make the surrender.

Education has also been greatly misunderstood by many earnest ministers. A well-known tabernacle evangelist is said to have made this statement, "If I had a million dollars to give I would devote nine hundred and ninety-nine thousand, nine hundred and ninety-nine dollars and ninety-nine cents to evangelism and one cent to religious education."

Undoubtedly certain advocates of religious education have had little to say about religion and a great deal to say about educational processes. They have been strong for certain idealisms but not very strong for the Christian ideal of character and life as pictured in the New Testament. They have given the impression that they thought a correct educational technique was all that was

needed to bring about the noblest personality and the finest civilization.

This humanistic sort of training however is not what most of us mean when we speak of Christian education. We are for the best educational procedure but we feel that educational procedure is just a way of helping God as he tries to awaken and develop boys and girls and older people. We feel that God himself is the chief factor in all teaching and that teachers are simply in a small way God's helpers.

As has often been said, teaching is much like the raising of roses. A rose culturist uses certain procedures which have been discovered to be the laws of nature for rose growth. But hybrid teas would never reach their full beauty, if in addition to what the gardener does God were not at work through the sunshine, the shower and the fertile earth. The teacher learns how to teach from those who have discovered the laws of child nurture and personality growth but when the teacher has done his best he depends for real success, like the rose culturist, upon God, working and touching the lives of people in ways we only dimly understand.

To doubt that Christian education may be evangelism is to find fault with the educational ministry of Jesus. The woman at the well was one of his problem students. He made contact by asking for water to drink. He led the conversation along, probing deeper into the woman's life, until at length she was ready for the words, "God is a spirit and they that worship him must worship him in spirit and in truth." It was a changed woman who went back to the village to tell her neighbors she had found the Christ. Here is educational evangelism dealing with a loose-living woman. Christian education in dealing with people who are living apart from God will always seek to bring about a changed life by using teaching under the power of the spirit of God.

A teaching minister seeks to lead the church to such a spiritual nurture of boys and girls that they will never wander away like the prodigal into a far country.

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# • THE SERMON SCRAP BOOK •

By Paul F. Boller

## THE EASTER HOPE MAKES A DIFFERENCE

*If in this life only we have hope in Christ, we are of all men most miserable. . . . But thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Corinthians 15:19, 57.

A most impressive fact about the resurrection of Jesus on that first Easter morning was the effect on the disciples when it dawned on their minds that Jesus was not dead but had arisen. In place of disappointment, despair and demoralization came joy, hope and courage. Later the Apostle Paul voiced his conviction that the faith in the Easter resurrection mattered much in the life of mankind. "If in this life only we have hope in Christ, we are of all men most miserable. . . . But thanks be to God, who giveth us the victory through our Lord Jesus Christ." In other words Christ means so much to us, and the experience of him is to precious to us, in our lives here and now, that the thought that the grave marks the end of all that, is an intolerable one. What difference does our faith in the immortal life make?

For one thing it makes a difference to us as individuals. It brings comfort and consolation in the hour of sorrow and bereavement. Peace to the sorrowing heart comes in the assurance that Christ has brought immortality to light and that death for our loved ones means the entrance into larger life. Again, it means the difference to us between pessimism and despair on the one hand, and gladness and hope on the other. Dr. Elwood Worcester, in his book, "Body, Mind and Spirit," speaks of the rapid growth of suicide in our day, and gives, what he believes to be its various causes. He says that, above all, it is due to the decay of religious faith and to the prevailing scepticism or indifference to life after death. But the Easter hope brings to us joy and gladness of heart. Life here has but begun! What a sense of exaltation comes over us when we realize that this is only the beginning of our existence and that we shall some day experience life more fully over there. We are put into the position of the man who leaves unfinished his work at night, lies down to sleep happy and content, knowing that a new day will dawn for the completion of his task. Moreover, because of this hope we think more highly of ourselves as human beings. Self-respect is raised to its loftiest terms. It gives each life eternal significance. There is also an effect on our moral living. Without the immortal hope, a relaxation in moral obligation is inescapable. A man may live a good life without it but if he is to live at his best, his face must be turned to the stars!

Then, too, the Easter hope makes a difference to our social outlook. It has social effects. It makes a difference if

we are working for a kingdom that has an end and is limited to this earthly existence or whether we are working for a society which includes the living and the dead and which will endure without end. Thank God for the Easter hope! It enriches our social enthusiasms. When we believe that men are immortal sons of God, we count them worthy of the highest sacrifices. Among the greatest servants of mankind are the Christian missionaries. Without the immortal hope, the world would never have had a Livingstone, a Moffat, a Paton or a Grenfell. They strove for human betterment in order that immortal souls might not perish. Since life is eternal we shall not be content until evil conditions that crush personality are removed and every man is lifted up to sonship to God.

Thank God for Easter! "If in this life only we have hope in Christ, we are of all men most miserable. . . . But thanks be to God who giveth us the victory through our Lord Jesus Christ."

## THE TWO GARDENS\*

A Contrast: The Garden of Eden, Genesis 2:8. The Garden of Gethsemane, John 18:1.

These two gardens symbolize the different attitudes that men assume toward life.

1. In Eden you see a man taking something that is beautiful and, through his selfishness and moral impotence, converting it into something

\*1. From "Sails and Anchors" by Harold Cooke Phillips; The Judson Press. Outline of sermon.



Paul F. Boller

ugly. In Gethsemane you see a man passing through a tragic experience and, by the heroism of his spirit, converting it into something beautiful.

2. In Eden you see a man doing the desirous and easy thing; in Gethsemane you see him doing the surprising and different thing.

3. Eden is the place where we shift responsibility. Gethsemane is the place where we bear it.

4. God was in both gardens, but in Eden Adam hid himself from God, in Gethsemane Jesus sought God.

Between these two gardens the moral life of everyone of us moves.

## THE DAWN OF ANOTHER DAY†

*That night they caught nothing. But when the morning was now come, Jesus stood on the shore.*—John 21:3-4.

The disciples had failed in their fishing and the Master stood there on the shore sympathizing with them in their failure.

This is a picture of the divine method with us.

1. Christ's first word was not a word of reproach but a word of friendly interest. "Have ye caught anything?" There is someone, not far from any one of us, who knows and cares.

2. Christ met the needs of these discouraged men. "Cast the net on the right side of the boat." "Come to breakfast," he said later. To Peter, he said, "Lovest thou me?" He met their deeper needs.

3. Christ gave these men something definite to do. "Feed my sheep." They were sent out to become "fishers of men."

Here in that scene by the lake we find three basic interests of human life; something to eat—good books; food, pictures, music, friends, the great outdoors, which feed and satisfy, strengthen and enrich the inner life; something to do—tasks worthy of our best powers; someone to love—someone to cherish within the heart.

†Outline of sermon from "Finding Ourselves" by Charles R. Brown; Harper & Brothers.

## HOW TOLSTOY WAS LED TO CHRISTIANITY

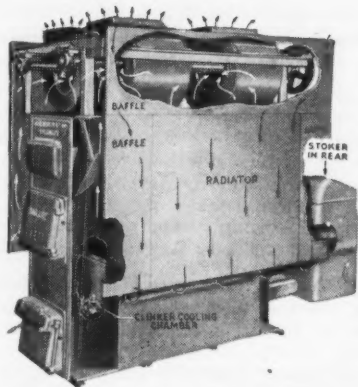
"I saw around me people who, having this faith, derived from it an idea of life that gave them strength to live and strength to die in peace and joy."

## RALPH W. SOCKMAN

Many there are who have just enough religious feeling to make them blush when they are doing wrong but not enough to make them glow when they do right, enough to give them an uncomfortable feeling when they do not go to church but not enough to give them pleasure when they do go.

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#### THE ANTIOCH CHURCH A Study in the Book of Acts

1. They were faithful churchgoers. (11:26)

2. They believed in a teaching, as well as a preaching, ministry. (11:26)

3. They lived so near Christ that they came to be known as "Christians." (11:26)

4. The Holy Spirit was their strength and guide. (11:21)

5. Acceptance of the Way of Christ was the only requirement for church membership. (11:21)

6. There was unity of purpose. (11:29)

7. They were socially minded. (11:29)

8. The Antioch church was not afraid to have prophets; in fact it was proud of them, supporting and encouraging them. (13:1)

9. It was missionary-minded, and a missionary-active church, sending out its very best men as missionaries. (13:2-5)

10. It was a loyal, persistent church, always maintaining and striving to be true to its original purpose and aim. (15:1-4)

From *The Christianity Century Pulpit*, Sermon by Stanley I. Stuber; The Christian Century Press.

#### J. R. MILLER

O God the day may have shadows for us, or it may bring to us hardship and self-denial;

But we shall not be afraid.

Our path through gloom shall lead to joy and peace.

So we will press on in patient self-denial, accepting the hardship, not shrinking from the loss.

Our blessing lies beyond the hour of trial.

Our crown beyond the cross.

Let us not falter in any experience.

Let not the world have dominion over us today.

Help us to fix our eyes on the heavenly hills, and press on to the glory that waits for us there with Thee.

Hear us, O God, and grant to us Thy blessing and grace.

#### PALM SUNDAY PRAYER

Bishop Handley C. G. Moule

As on this day we keep the special memory of our Redeemer's entry into

the city, so grant, O Lord, that now and ever He may triumph in our hearts. Let the King of grace and glory enter in, and let us lay ourselves and all we are in full and joyful homage before Him: through the same Jesus Christ our Lord. Amen.

#### EASTER PRAYER

Ralph S. Cushman

Dear God, we thank Thee for the joy that is abroad in the world this Easter Day. On this day of days may we be satisfied with nothing less than the presence of the living Christ Himself. We ask this in His Holy Name. Amen.

#### A PALM SUNDAY TEXT

Luke 19:41—"And when he was come near, he beheld the city and wept over it." Topic: "Christ and the City."

#### LEGEND OF THE LILY

After the dead, dark winter,  
After the shrouding snows,  
Still in its fragrant beauty  
The Easter lily blows,

And its buds like angel fingers

Forever point the way  
From the frozen clods and shadows,  
To the dawn of Easter day.  
Minna Irving.

#### THE BULLETIN BOARD

The multitude who sang "Hosanna," later cried "Crucify him."

He is out of the tomb. We cannot escape him.

When you get something for nothing,  
Someone gets nothing for something.

A man does not believe unless he lives his faith.

Easy work produces no muscle;  
Easy living no character.

#### OUR BOARD OF CHRISTIAN EDUCATION

A Study in Local Church Technique

By E. D. Thorne — In the May Issue

## Leaning on the Pastor

By HENRY E. TRALLE

Editorial adviser to Church Management

I LEAN on the pastor, always, when I help a church with a building project, because I must have his full confidence and cordial co-operation in order to help his church in obtaining a satisfactory result.

The pastor whom I help must know that he needs help and must believe that I can help him. He must have the good sense to recognize the fact that he is a general practitioner in the cure of souls and not a specialist in planning church buildings, even though he may have read a few books on architecture or may have listened to lectures on the subject.

This pastor would no more attempt a building program without technical assistance then he would undertake to perform a major operation on a member of his family without having been trained in medicine and surgery.

If he thought that he knew exactly what his church needs in a building, and had it all fixed in his own head, I could not help him. I should not even try to do so.

One such pastor invited me to spend a Sunday with him, which I did, preaching for him at the morning service. He had me in his home to dinner. He had told me that he was facing a building program, and I assumed that he would want my assistance. I found, however, that he had the whole plan layout of a building already worked out by himself, and that it was his intention to tell an architect exactly how to plan the building he wanted. I saw, then, that I could not help him. I did not, later, write or telephone him. I dropped his name from my list, and devoted my time to another pastor who really did want me.

Any pastor who recognizes his need for help that even a competent architect alone cannot give him, and who has learned of my work from those whom I have assisted, will find me ready to confer with him in a tentative way regarding his church-building problem, and without any initial cost or obligation. Write me at either of the following addresses:

HENRY E. TRALLE

Church Management, Auditorium Building  
Cleveland, Ohio

(OR)

HENRY E. TRALLE

Church Management, 715 Eighth St., N. W.  
Washington, D. C.



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## MINISTERS VACATION EXCHANGE

**S**UMMER is coming along at a dizzy rate. Easter will soon be in the past and vacation plans maturing. Now is the time to arrange for some exchange which will be profitable to you and some other minister.

An exchange is not alone a happy arrangement for the minister. It helps a church to bring in a preacher from a different section of the country and different denomination. Friendships between preachers' families and churches started in these exchanges have lasted for years.

No charge is made for listing in this department. To appear in the May issue we should have your exchange offer not later than April 6.

**Detroit, Michigan. Baptist.** Five hundred members. Tenth year of pastorate. Glad to exchange pulpit and manse with any minister in California in July or August. One service on Sunday. No honorarium. **W. F. Bostick, 17371 Redford Avenue, Detroit, Michigan.**

**La Jara, Colorado. Presbyterian.** Would like to supply church in northern Ohio, near Cleveland or Columbus, preferred. Exchange of pulpits and manse. La Jara is at the foot of the mountain range which constitutes the continental divide. **Lane C. Findley, P. O. Box 86, La Jara, Colorado.**

**Minburn, Iowa. Methodist.** Two hundred members. Would like to exchange for the month of August. Near sea or large lake. Maine or Vermont preferred. Parsonage. Good fishing on Racoon River. Thirty miles from Des Moines. Free will offering on last Sunday. Any denomination. **Treverton Warren, Minburn, Iowa.**

**Crawfordsville, Indiana.** Methodist minister, serving a Federated and a Methodist Church, combined membership 650, wishes to supply any denomination in July or August, for use of parsonage, in Minnesota, Northern Michigan or Upper Peninsula. Also would supply for reasonable honorarium near Chautauqua, New York. **J. P. Alford, Crawfordsville, Indiana.**

**Cumberland, Maryland. Central Methodist Church.** Four hundred members. This city of 45,000 is in the heart of "The Switzerland of America," the land of lakes, mountains and rivers with unexcelled scenery and on the best of highways, "The National," 135 miles west of Washington, D. C. The Potomac River flows within a mile of the parsonage. Parsonage completely modern brick structure, conveniently located to downtown. The church is in the heart of the city. Will exchange pulpit and parsonage for July or August with minister of any congenial denomination. **Fred B. Wyand, 229 Glenn Street, Cumberland, Maryland.**

**Los Angeles, California.** Minister of a Methodist church near university campus would like to arrange an exchange with a Methodist or Congregational minister in Maine for July and August. References required and exchanged. **Gordon Chapman, 10490 Rochester Avenue, Los Angeles, California.**

**Rimersburg, Pennsylvania. Methodist.** Two services a Sunday. Pleasant village in foothills of Allegheny Mountains. Beautiful scenery, good water, paved roads. Near the Narrows, Cook's Forest, Piney Dam, Cherry Run Campground and many coal mines. All modern conveniences in parsonage. Would exchange during July with any Evangelical church in vicinity of Winona Lake, Indiana. **Milton Thomas, Rimersburg, Pennsylvania.**

**Philadelphia, Pennsylvania. Christian.** Will supply pulpit during August for use of the manse. References given if desired. **Howard W. King, 4404 North Eighth Street, Philadelphia, Pennsylvania.**

**Altoona, Pennsylvania.** The Mountain City, near the famous Horseshoe Curve. Beautiful mountain scenery. Presbyterian pastor church of over 1200. Will make even exchange pulpit and manse for month of August, preferably Florida, Texas Gulf Coast, or seashore. **W. L. Ritter, 1123 - 14th Ave., Altoona, Pennsylvania.**

**Trenton, New Jersey. First Baptist Church,** 750 members. Wanted: a supply for the month of August and the first Sunday in September for the use of parsonage. One service. Trenton is 30 miles from Philadelphia, 40 miles from Asbury Park, 75 miles from Atlantic City and 57 miles from New York and the World's Fair. Fine opportunity for picnicking and bathing along the beautiful Delaware River Valley. **Milton G. Perry, 637 Monmouth Street, Trenton, New Jersey.**

**Manor, Pennsylvania.** Presbyterian minister serving a church of two hundred fifty members desires to supply in a church of any denomination near Mt. Clemens, Michigan, or Martinsville, Indiana, during the month of August, for the use of the manse. Two in family — minister and wife. References given if desired. **Charles W. Chadwick, Box 392, Manor, Pennsylvania.**

General church secretary in interdenominational work will supply two weeks in August for use of convenient parsonage, New England town or country. Two adults. **E. M. Conover, 297 4th Avenue, New York.**

**Liberty, New York.** Methodist minister serving church of 550 members wishes to supply church of any denomination in Northern Ohio, Northern Indiana or Michigan, in July or August, for use of parsonage or for reasonable honorarium. **Earl S. Scott, 170 North Main Street, Liberty, New York.**

# • THEY SAY •

## LET US UNITE IN PRAYER

Editor, *Church Management*:

If this timely brotherhood movement of Catholic, Protestant, and Jew is to go forward to real permanent accomplishment it will not do so simply as a more tolerant spirit is generated, nor as we come to a more comprehensive mutual understanding, nor yet as we unite against a common enemy. We would be helped much by a statement of faith that expresses the basic beliefs all have in common, a prayer which in its matchless phrases presents all unitedly looking to God.

All three groups look up to the God and Father of all from whom they hope for salvation. We have a prayer in which both Catholic and Protestant unite; it is their common expression of faith. This prayer-creed is the crystallization of the most noble conceptions of Hebrew scripture. Why not all unite in this noble utterance?

This prayer and creed expresses the earnest faith and deep aspirations shared by all three groups: all are God's children; a longing that God's reign of righteousness may be realized; that his will may have supreme control; that the bounty he provides for man's needs may be available for all; that all have sinned and forgiven others seek forgiveness for themselves; that deliverance may come from the evil that has mankind in its grasp.

Let us unite in prayer:

Our Father, who art in heaven;  
Hallowed be thy name, thy kingdom  
come,  
Thy will be done on earth as it is in  
heaven.  
Give us this day our daily bread.  
And forgive us our trespasses, as we  
forgive those who trespass against  
us.  
Lead us not into temptation, but de-  
liver us from evil.  
For thine is the kingdom, and the  
power, and the glory, for ever.  
Amen.

Frederick B. Morley,  
South Norwalk, Connecticut.

Winchester, New Hampshire. Federated Church of Congregationalists, Universalists and Methodists in town of 2,200. Five miles from Moody Northfield Conferences, 85 miles from Boston. Scenery unexcelled and climate delightful. One service each Sunday. Will exchange pulpit and parsonage for July and August with preacher of recognized merit, preferably in Illinois. George Truman Carl, Winchester, New Hampshire.

Oneida, New York, First Methodist Church. Eight hundred members. Good fishing and swimming in nearby Oneida Lake. Less than fifty miles from Adirondacks. Want to exchange pulpit and parsonage for two weeks, in or near New York City, August 12 to 26. Harry L. Williams, 422 Main Street, Oneida, New York.

## REGARDING SOCIAL SECURITY

Editor, *Church Management*:

Dear Mr. Leach:

I have just received the March number of *Church Management* and I have read with appreciation and gratitude to you the editorial, "The Social Security Tax and Religious Freedom." I happen to have received from our Board of Pensions a communication requesting me to oppose any change in the present social security legislation. But I have already written to our representatives and senators, also to the President, urging that non-profit organizations be included in the social security plan. That is why I appreciate so much your editorial. There are only a few denominations that have any pension plan. And none of them as far as I know have made any provision for church caretakers, hired organists and choir leaders and other employees of the churches, not ministers. These people ought to be protected. Then even in our denomination there are many ministers who do not come under the narrow pension plan.

It seems to me that our board and any other that opposes the inclusion of employees of the churches under the Social Security act are acting in an unchristian and selfish manner. I do hope Congress will remove the exemption and treat all employers and employees alike.

Thank you for the fine editorial. Can you send a copy of it to your congressmen and senators?

Frank F. Fitch,  
Earlville, Illinois.

## TEN COMMANDMENTS FOR SUPERINTENDENTS?

Editor, *Church Management*:

Well, what next? First we read where a judge has given his O. K. to a husband's right to slap his wife, and now our editor gives his valuable space to a Superintendent's "Ten Commandments for the Minister's Wife." Any fair maiden outside the fold reading these would, no doubt, ask herself, "Why marry a minister to blot out thine own personality and be the preacher idol's slave?" As if the minister's ego was not inflated sufficiently by flattering females, our writer suggests, yea even commands, that we weaken him still further by anticipating his every mood and responding to it.

In defending ourselves we would say to our minister friend, "Thou shalt not give 'local habitation and a name to airy nothing' on the sabbath day and pour them forth as if they were the profound wisdom of the ages. Thou shalt speak only that which, because of its simplicity, clarity, and reality, you have reason to believe will be of value to your listeners; for only such message is the voice of God."

"Thou shalt be considerate of thy wife's health and time and see that she has as many labor saving devices in her

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home as the other women of the church have.

"Thou shalt not expect thy wife to withhold from thee the truth regarding thy many poorly constructed wishy-washy sermons. Rather plead with her to fearlessly tell thee the truth.

"Thou shalt see that thy wife is held in due regard by the parishioners and not expected to be working in the church kitchen when, because of her central responsibility in the church, she should be in the receiving line.

"Thou shalt remember that thy devoted wife has spent the entire day with a monotonous round of household tasks, church meetings, and listening to endless petty chatter, and that she also becomes bedraggled and in need of encouragement, bright cheerful surroundings, and some stimulating distraction."

Maybe we ministers' wives should get together and draw up Ten Commandments for Superintendents—or maybe we shouldn't.

Yours in friendly banter,  
Margaret Ratcliffe,  
Romeo, Michigan.

### THE CASE OF EUGENE LAGOT

Editor, *Church Management*:

Because we are sure your readers are concerned for the cause of liberty at home and abroad, may we call your attention to the plight of Eugene Lagot, a war resister, who is imprisoned in La Sante, Paris. This courageous man has often risked his life to secure mercy or release for men in the terrible prisons of the Balkans. Now he is imprisoned for publishing an article four years ago in *La Patrie Humaine*, in which he set forth the claims of war resistance. He is accused of "provocation to non-submission of men called or recalled to military service or of young soldiers." *La Patrie Humaine* is a liberal, pacifist journal and Lagot was therefore addressing fellow pacifists and not soldiers of the general public.

However, apart from technical grounds the far more important question of democracy itself is the issue. Here is a man of courage and intelligence who has dared to act as a free citizen of a free land. France has imprisoned him.

We urge your readers to write Mr. le Ministre des Affaires Etrangères, Quai d'Orsay, Paris, France, urging the release of Eugene Lagot.

Very sincerely yours,

Harold E. Fey,  
For Fellowship of  
Reconciliation.  
Jessie Wallace Hughan,  
For War Resisters  
League.  
Tracy D. Mygatt,  
For Women's Peace  
Union.

### BELIEVING IN THE IMPOSSIBLE

Editor, *Church Management*:

I was interested in your recent article on returning secretaries to the pastorates. It is refreshing to find some one who still believes in the impossible. I know the secretaries. I do know a state superintendent who is returning to the pastorate. You see, he has reached the age limit and is retiring. (Turn to page 400)

## Easter Dawn Candle Light Service\*

### PRELUDE

#### PROCESSIONAL EASTER HYMN—

"Christ Is Risen! Halleluia!"

Christ is risen! Halleluia!  
Risen our victorious Head!  
Sing His praises! Halleluia!  
Christ is risen from the dead!  
Gratefully our hearts adore Him,  
As His light once more appears,  
Bowing down in joy before Him,  
Rising up from grief and tears.

Chorus:

Christ is risen! Halleluia!  
Risen our victorious Head!  
Sing His praises! Halleluia!  
Christ is risen from the dead.

Christ is risen! all the sadness  
Of our Lenten fast is o'er,  
Through the open gates of gladness  
He returns to life once more;  
Death and hell before Him bending,  
He doth rise, the Victor now,  
Angels on His steps attending,  
Glory round His wounded brow.

Chorus.

Christ is risen! all the sorrow  
That last evening round Him lay,  
Now hath found a glorious morrow  
In the rising of today;  
And the grave its first fruits giveth,  
Springing up from holy ground,  
He was dead, but now He liveth,  
He was lost, but He is found.

Chorus

Christ is risen! henceforth never  
Death or hell shall us enthrall,  
Be we Christ's, in Him forever  
We have triumphed over all;  
All the doubting and dejection  
Of our trembling hearts have ceased,  
'Tis His day of Resurrection!  
Let us rise and keep the Feast.

Chorus

### CALL TO WORSHIP

Minister: This is the day which the Lord hath made.

Congregation: We will rejoice and be glad in it.

Minister: Thou art my God, and I will praise Thee.

Congregation: Thou art my God, I will exalt Thee.

Minister: O give thanks unto the Lord, for He is good.

Congregation: And His mercy endureth forever.

### INVOCATION (Followed by the Lord's Prayer)

#### EASTER HYMN—"Jesus Christ Is Ris'n Today"

Jesus Christ is ris'n today,  
Our triumphant holy day,  
Who did once upon the cross,  
Suffer to redeem our loss.  
Alleluia!

\*This service is published in leaflet form by Carol Good, Inc., Church World Press, Inc., and Augsburg Publishing House. It is used here by special permission.

Hymns of praise then let us sing  
Unto Christ, our heavenly King,  
Who endured the cross and grave,  
Sinners to redeem and save.  
Alleluia!

But the pains which He endured,  
Our salvation have procured;  
Now above the sky He's King,  
Where the angels ever sing,  
Alleluia!

Now be God the Father praised,  
With the Son, from death upraised,  
And the Spirit, ever blest,  
One true God, by all confessed.  
Alleluia!

#### EASTER ANTHEM (To be sung by the choir)

#### THE EASTER SCRIPTURE LESSON —Matthew 28:1-8

#### EASTER HYMN—"God Hath Sent His Angels"

God hath sent His Angels to the earth  
again,  
Bringing joyful tidings to the sons of  
men.  
They who first at Christmas, thronged  
the heavenly way,  
Now beside the tomb-door, sit on Easter  
Day.

Chorus:

Angels sing His triumph, as you sang  
His birth,  
"Christ the Lord is risen."  
"Peace, good-will on earth."

God has still His Angels, helping, at  
His word,  
All His faithful children, like their  
faithful Lord;  
Soothing them in sorrow, arming them  
in strife,  
Opening wide the tomb-doors, leading  
into Life.

Chorus

Father, send Thine Angels unto us, we  
pray;  
Leave us not to wander, all along our  
way.  
Let them guard and guide us, where-  
soever we be,  
Till our resurrection brings us home to  
Thee.

Chorus


#### THE EASTER MESSAGE

#### EASTER HYMN—"I Know That My Redeemer Lives!"

I know that my Redeemer lives!  
What comfort this sweet sentence  
gives!  
He lives, He lives, who once was dead.  
He lives, my ever living Head.

He lives triumphantly from the grave,  
He lives eternally to save;  
He lives all-glorious in the sky,  
He lives exalted there on high.

He lives to grant me rich supply,  
He lives to guide me with His eye,  
He lives to comfort me when faint,  
He lives to hear my soul's complaint.



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He lives, my Jesus, still the same;  
O the sweet joy this sentence gives,  
"I know that my Redeemer lives!"

#### THE EASTER OFFERING

#### THE EASTER PRAYER

#### THE SERVICE OF THE CANDLES

(After the candles have been distributed to the worshippers the minister lights his candle from an altar candle. Turning to the congregation he says, "Christ, the Light of the world, Who went into the night of death for us, is risen and hath brought life and immortality to light." Thereupon the ushers light their candles from that of the pastor and proceed to light the candle of the worshipper occupying the seat nearest the aisle. That worshipper in turn lights the candle of the worshipper next to him, and so on, until all the candles are lighted. It is urgently requested that no lighted candles be tipped. Tip your candle only when lighting it.) When all the candles have been lighted the following may be said:

Minister: The Lord is risen! Hallelujah!

Congregation: The Lord is risen indeed. Hallelujah!

#### EASTER HYMN—"O Joyous Easter Morning"

O joyous Easter morning,  
That saw the Lord arise!  
O bright and happy morning!  
The clouds have left the skies.  
The night of grief is ended.  
The day has come again.  
And Christ has won the victory,  
For all the sons of men.

O gladsome Easter morning!  
Our hearts rejoice today,  
The grave and death are conquered  
He is of Life the Way.  
The hosts of sin are vanquished  
He is the Victor King!  
Then let us all with gladness  
Our thankful praises sing.

O blessed Easter morning!  
What day so bright as this,  
When, through His mighty triumph,  
He won the courts of bliss!  
The doors of Heaven are open,  
The grave no more has dread;  
For risen is our Savior,  
The first fruits of the dead.

(The Easter Prayer concluded, the candles are to be extinguished.)

#### THE BENEDICTION

#### THE RECESSIONAL EASTER HYMN

—"Hallelujah! Hallelujah!"

Hallelujah! Hallelujah!  
Hearts to heaven and voices raise;  
Sing to God a hymn of gladness,  
Sing to God a hymn of praise;  
Me who on the cross a victim  
For the world's salvation bled,  
Jesus Christ, the King of glory,  
Now is risen from the dead.

Christ is risen, Christ the first-fruits  
Of the holy harvest-field,  
Which will all its full abundance  
At His second coming yield:  
Then the golden ears of harvest  
Will their heads before Him wave,  
Ripened by His glorious sunshine  
From the furrows of the grave.

Christ is risen, we are risen!  
Shed upon us heavenly grace,  
Rain and dew and gleams of glory  
From the brightness of Thy face;  
That, with hearts in heaven dwelling,  
We on earth may fruitful be,  
And by angel-hands be gathered,  
And be ever, Lord with Thee.

Hallelujah! Hallelujah!  
Glory be to God on high;  
Hallelujah to the Savior  
Who has won the victory;  
Hallelujah! to the Spirit,  
Fount of love and sanctity;  
Hallelujah! Hallelujah!  
To the Triune Majesty.

#### OREGON PASTORS URGE ABOLISHMENT OF CAPITAL PUNISHMENT

Portland, Oregon—Oregon pastors, meeting in Portland for their annual conference, adopted a resolution urging abolishment of capital punishment, on the grounds that it is "a relic of barbarism, is not a crime deterrent and is sadistic in its influence."

Their action was inspired in part by a recent lethal gas chamber execution of a young man, first of its kind under the gas plan in Oregon.

Democracy was vigorously upheld in resolution which declared, "We recognize that the religion of Christ is imperatively in need of democracy for its fullest expression." The ministers also, in resolutions, deplored "The failure of the administration to enforce the neutrality laws."

#### EASTER CHIMES

Ring Out the  
Gospel Message

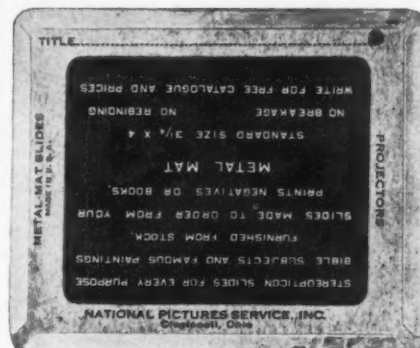
Lent and Easter selections will make your Church the Good Will Center of your community.

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### A LIST OF BOOKS FOR LENTEN READING

In selecting these twenty-one books out of a much larger number of volumes submitted by publishers, I am greatly impressed by the gravity of the far-reaching issue that here emerges. Protestants and Catholics, conservatives in outlook and liberals, clergy, laymen and missionaries, unite in bringing the mind of this generation face to face with the fundamental question whether the life that we are intended to lead as individuals within ordered society is possible without a knowledge of God revealed in Jesus Christ. That is the question, and the happiness of the human race, the future of the civilization which has been elaborated during the long pursuit of this happiness, depend upon the answer to this question that is forthcoming from each and all who profess affiliation with the world-wide communion of belief in the Redeemer and his gospel.

The period of criticism is at an end. Whatever may have been the results of criticism, as a benefit to mental integrity, other results are now needed, and the whole purpose of the religious literature which I have examined proves to have been constructive. All of the writers are pilgrims on the road back to faith. All of them find that our Lord is the author and finisher of faith. They may express themselves in various manners and may move in different directions. But the convergence is on the center of the great circle of worship and obedience.

No one can enjoy the unusual experience of a plunge into this many-foot bookshelf of good reading and remember the enormous labor that has been expended on the writing and publication of the volumes, without a sense of gratitude over the evidence that, in a mechanical era, communion between God and man is emerging so clearly out of the chaos. This world and we who dwell within the world now need the help of God; and in troublous regions—let alone more fortunate continents—all other help has failed. Anyone who reads any of these books as a commentary on newspapers that all of us have to read, will find that God in man, made fully known through Christ, is the supreme fact of life.

P. Whitwell Wilson.

January 24, 1939

**CHRIST OR CAESAR** by Hugh Black 220 pages. New York. Fleming H. Revell Company. \$2.00. A book explained by its title. Amid the surge of armaments and ideologies, Dr. Black keeps his head and surveys an anxious situation with a sanity arising out of long Christian experience.

**PASTORAL PSYCHIATRY** by John Sutherland Bonnell 237 pages. New York. Harper and Brothers. \$2.50. A book with a purpose that claims consideration—how to associate the science of psychology with the daily task of a Christian minister.

**BROTHER PETROC'S RETURN** by S. M. C. 249 pages. Boston. Little, Brown & Company. \$2.00. A mystical fantasy of monastic life in Cornwall which draws the too often hurried reader into the prayer-laden atmosphere of a cloistered shrine. Beautiful in restraint of style and wholly unusual.

**SAINT PAUL FROM THE TRENCHES** by Gerald Warre Cornish. 84 pages. Boston. Houghton Mifflin Company. \$1.35. A free paraphrase of St. Paul's letters to Corinth and Ephesus, nobly written in the trenches by a British soldier—a second Rupert Brooke—where he was killed in action, and reprinted twenty years later direct from his mud-stained copy-book. Note, for example, the rendering of I Corinthians XV, the apostle's immortal defense of immortality.

**EACH WITH HIS OWN BRUSH: Contemporary Christian Art in Asia and Africa** by Daniel Johnson Fleming, with 65 reproductions. New York. Friendship Press. \$1.50. An album of selected Chinese, Japanese, Indian, Siamese, African, Mexican and other non-European painting and sculpture which reveals a profound understanding of the Christian mystery of divine love among peoples who have received the gospel from missionaries. Some examples suggest the primitives of Italy and Flanders, for instance, Fra Angelico and Memline.

**THE PROBLEM OF FOLLOWING JESUS** by James Gordon Gilkey. 127 pages. New York. The Macmillan Company. \$1.50. A personal and definitely analytical reply to the eternal question—"What think ye of Christ?"—to which the replies are innumerable. In this book a shrewd and clear-headed modernist thinks aloud.

**A GUIDE TO UNDERSTANDING THE BIBLE** by Harry Emerson Fosdick. 348 pages. New York. Harper and Brothers. \$3.00. Modern and critical but appreciative of value, and the result of a lifetime devoted to the study and exposition of faith. This book reopens the Bible.

**THE APOCRYPHA, AN AMERICAN TRANSLATION** by Edgar J. Goodspeed. 493 pages. Chicago. University of Chicago Press. \$3.00. The American Translation of the Bible is thus completed by the addition of the Apocrypha—those scriptures so often neglected even by Biblical students. The wide distribution of *The Short Bible* in this translation indicates a readiness to enter upon such reading.

**A LABRADOR LOGBOOK** by Sir Wilfred Grenfell. 372 pages. Boston. Little, Brown and Company. \$1.75. This little year book of many quotations brings us into intimate fellowship with an outstanding and venerable exponent of constructive Christian statesmanship.

**GOD'S WORD FOR TODAY, A Devotional Book for the Home** by O. C. Hallesby. Translated from the Norwegian by Clarence J. Carlsen. 376 pages. Minneapolis. Augsburg Publishing House. \$1.00. A page for every day in the year by a devotional writer whose books are widely read throughout the world.

**SAINT CATHERINE OF SIENA** by Johannes Jorgensen. Translated from the Danish by Ingeborg Lund. 445 pages. With Frontispiece. New York. Longmans, Green & Company. \$3.50. A companion volume to the author's *St. Francis of Assisi*. A good biography like this enriches the life of all who read it.

**THE REDISCOVERY OF MAN** by Henry C. Link 257 pages. New York. The Macmillan Company. \$1.75. This follows the author's widely-read book, *The Return to Religion*. Dr. Link as an apostle of personality calls upon the church, as the guardian of the individual, to be definite and authoritative as well as liberal.

**YOUNG EMERSON SPEAKS** edited by Arthur Cushman McGiffert, Jr. 276 pages. Boston. Houghton Mifflin Company. \$3.00. Twenty-five discourses by Emerson, previously unpublished. Here is a treasure trove—see, for instance, the vigorous argument for miracles.

**THE FINGERPRINTS OF GOD** by William H. Orr. 128 pages. Nashville. Cokesbury Press. \$1.00. These brief, numerous and varied parables from nature were delivered as addresses to children attending church who, with fascinating simplicity, were thus taught by the preacher what Shakespeare meant when he spoke of "God in everything."

**THE VALIDITY OF THE GOSPEL RECORD** by Ernest Findlay Scott. 213 pages. New York. Charles Scribner's Sons. \$2.00. This book is symptomatic of a return by scholarship to the actuality of the historic Jesus as he is known to us through tradition expressed in the gospels.

**UNDERSTANDING CHILDREN** by Lewis Joseph Sherrill. 218 pages. New York. The Abingdon Press. \$1.25. In this book written for home and Sunday school, psychology interprets the welcome, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

**THE FAITH OF BETTY SCOTT STAM IN POEM AND VERSE** arranged by her parents. 139 pages, with illustrations. New York. Fleming H. Revell Company. \$1.00. John and Betty Stam, slain in China, are among the martyrs of the Christian faith. As a whole, these poems express a girl's rapture at finding that hers is the gift in Christ of a more abundant life that, by marriage, includes a great romance. Some of these lyrics, for which Dr. Henry van Dyke had intended before his death to write an introduction, are destined for anthologies.

**OUR LIFE OF PRAYER** by J. Wilson Sutton. 141 pages. New York. Morehouse-Gorham Company. \$1.25. In this book "the art" of prayer is clearly defined. Amid a good deal of devotional writing which falls below the level of the themes discussed, these pages are refreshingly adequate.

**CHRISTIANS IN AN UNCHRISTIAN SOCIETY** by Ernest Fremont Tittle. New York. Association Press. 50 cents. A book issued by the Edward W. Hazen Foundation in which a troubled situation is discussed in the language of Main Street.

**JESUS AND THE EDUCATIONAL METHOD** by Luther Allen Weigle. 128 pages. New York. The Abingdon Press. \$1.00. A scholar's tribute to Jesus, especially as a teacher under whose influence character is developed by association with God.

**ASKING THEM QUESTIONS** edited by Ronald Selby Wright, Second Series. 259 pages. New York. Oxford University Press. \$1.25. In this book—the second of a series—forty

questions—for instance—"why do not angels appear today?"—are addresses each to some leading authority—Lord Hugh Cecil, Dr. Inge, Dr. Kagawa of Japan, Father Woodlock, S. J., and Dr. Maude Royden to cite a few names, who offer direct and concisely worded replies in which there is no attempt to evade difficulties.

#### PEACE FILMS

**The Fight for Peace.** Post Pictures, New York. (Other agencies in other localities.) 16mm sound film, \$15 a day. 75 minutes. A historical picture beginning before the World War and continuing through the development of Nazism and Fascism, showing the invasion of Ethiopia, Austria, China. Ends with call to "fight for peace."

**Why?** YMCA Motion Picture Bureau, New York, Chicago, and San Francisco.\* 16mm and 35mm sound, \$2 a day, plus express charges; 35mm silent, \$3 a day, plus express charges. 15 minutes. An animated cartoon, in which animals symbolize humans, showing the steps leading to war between two neighbors.

**Dealers in Death.** Garrison Films, New York. Ideal Pictures Corporation, Chicago. 16mm sound, \$15 a day. 1 hour. The inside story of the relationship between American munitions makers, munitions profits, and war scares.

**Heroes All.** Ideal Pictures, Chicago.\* 16mm sound, \$15 a day. 1 hour. A kaleidoscopic epic of the World War.

**Shame of a Nation.** Garrison Films, New York. 16mm sound, \$14 a day. English version of a drama filmed in Germany shortly after the war, showing its tragic effects on a typical family.

**Stop Japan.** Garrison Films, New York. 16mm silent, \$5 a day. 30 minutes. Documentary film showing Japan's dependence on silk exports to finance war activities. Includes statements of prominent Americans and calls for boycott.

**Towards Unity.** Garrison Films, New York. 16mm sound, \$1.50 a day. 11 minutes. Essentially a plea for racial tolerance, showing common problems facing humanity. Demonstrates that misunderstandings between peoples make our own security impossible.

**For the Wounds of China.** Church Committee for China Relief, 105 East 22nd Street, New York. (May be obtained from Regional Directors.) 15 minutes. Dramatically portrays China's need for relief, showing devastated areas, medical aid, relief work, and rehabilitation now being carried on.

\*See advertisement in this issue of "Church Management."

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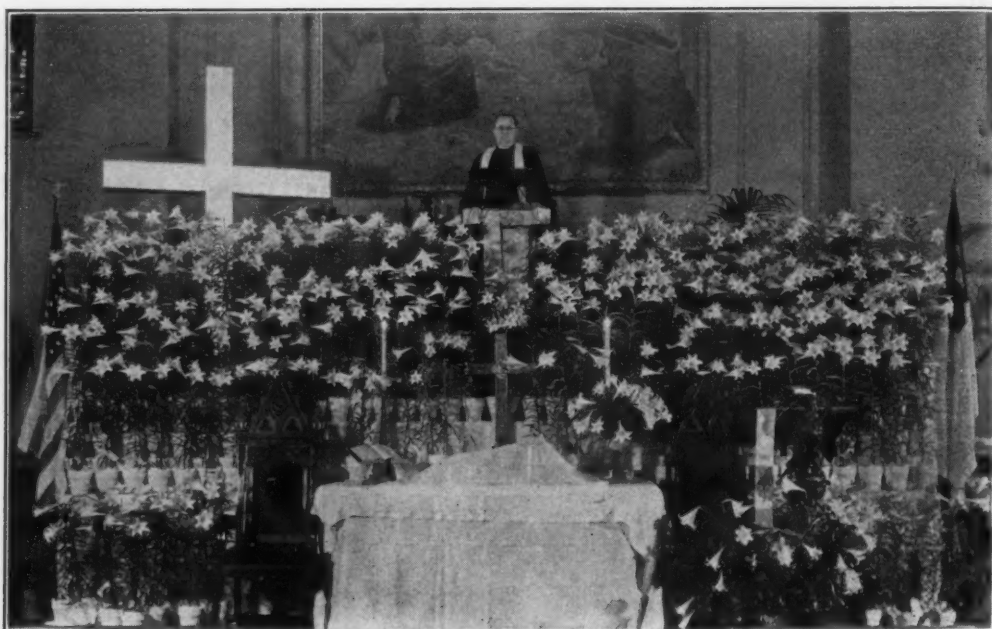
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## Memorial Flowers at Easter



St. John's Evangelical Lutheran Church, Buffalo, New York, Martin J. Hoeppner, pastor, decorates itself on Easter Sunday with pots of Easter lilies given in memory of loved ones. More than 200 such pots are shown in the display of 1938 above. The money, \$1.00 for a large pot, 60 cents for a small one, is paid to the church which, in turn, buys the flowers and arranges the display. The names of the donors are properly publicized.

### They Say

(From page 396)

ing. I also know a retired minister who is "filling in" for a church without a pastor. He has filled in for a year now. \$5.00 per week. When that church gets a pastor, what salary will it pay?

Fred Smith,  
Kansas City, Kansas.

### PRAYING IN THE SNOW

Editor, *Church Management*:

In reference to the article in your February issue: "Washington at Valley Forge; Fact or Myth," by William Herman. In the first place what does this title mean? Is Washington a myth; Valley Forge a myth; prayer a myth; a particular painting a myth; or William Herman a myth? This writer appears to be very thorough. He read historians of authority. That reminds me of the London minister who realized that he was out of touch with human nature. So right there in that large city he began to study Shakespeare to learn human nature. Why doesn't this writer enter these regions and ascertain some facts about the traits of the pioneers? I have no desire to defend a myth, or a painting, but by judging paintings as paintings and articles as articles I certainly prefer the painting. This article is destructive not constructive and its conclusions are fallacious. However Potts got the idea (he was by no means the only man that had the idea) that their cause was safe in Washington's hands. And they were not mistaken, either. And more than the Virginian ministers who saw him worship in their churches had unfailing faith in him.

To make the assertion that a sensible man would not leave comfortable quarters and go out into the cruel woods to pray is ridiculous. Doesn't this writer know that you can wrap up

when you go out and that there is no greater risk to go out into the snow to pray than to start out at 4:30 in the morning in a blinding snow storm to haul milk to the station? Doesn't this man know the power of prayer out in the woods, the hills, and the storms? Doesn't this man know that you can write poetry out in the mountains as you cannot write it in the most comfortable rooms, indoors? It would be just as sensible to argue that Washington never rode horseback. For we know that Mrs. Washington always rode out in her chariot drawn by four horses. Why certainly Washington would be sitting in the rear unseen by the enemy and untouched by the elements.

Well, one thing we know, that while William Herman and his company are uprooting the apocryphal prayers of the pioneers they are enjoying the fruits of the actual prayers of Washington and his contemporaries in conceiving this nation and the answered prayers of Abraham Lincoln and his contemporaries who preserved the same. I have a hunch that if our chaplains in the legislative halls and army posts and those assembled there were praying with the same faith, with the same reverence and adoration as the pioneers did there would, no doubt, be more lofty scenes to paint. Now, Mr. Editor, we are at the threshold of Lent; what do we read next? The Apocryphal Prayer of Gethsemane? If I had written an article like that you would have thrown it in the waste basket. This is just my reaction. We who are constantly teaching and preaching need articles that are constructive, instructive, edifying, and inspiring. If we don't find them in one place we are obliged to hunt in another. A word to the wise is sufficient. By the way, you can inform William Herman that Washington's monument is still standing.

L. S. Hoffman, Lansdale, Pennsylvania.

### FORM GROUP TO COMBAT CRIME AMONG COLORED YOUTH

Charlotte, North Carolina — Declaring that "it is not for the white man to eradicate crime for us; it is for us to arise and do the job," Negro churches here have formed an organization to be known as "The Crusaders" and designed not only to combat crime among the colored youth of the city but also to fight for better economic and social conditions.

Contending that lack of home training, economic stress, poverty and a departure from true ideals in modern schools and churches are principal causes of crime, the group will direct its efforts toward the guidance of youth "instead of trying to reform their fathers and mothers."

More than 1,000 Negroes who attended the organization meeting (February 26) were told that "until our fathers and mothers take care of their homes, all the churches in the world are not going to save their children."

Negro business and civic leaders are assisting the churches in their program, which also has the backing of white leaders.

### PRINTERS SEEK TAX ON RELIGIOUS PUBLISHING HOUSES

Harrisburg, Pennsylvania—Charging that tax-exempt religious publishing houses are engaging in commercial business and competing with printing shops and commercial publishers, organized printers and publishers of Pennsylvania have announced that they will combine forces to have a bill put through the State Legislature taxing all such organizations allegedly engaged in commercial printing.

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## MIMEOGRAPH DESIGNS

**Folio of Designs—Church Bulletins.** Advertising, 88 pages; 150 designs. How to mimeograph your Bulletins. Something different. \$1.50 postpaid. Satisfaction guaranteed. Rev. Harry Eberhart, Flandreau, South Dakota.

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## TRACT CASE

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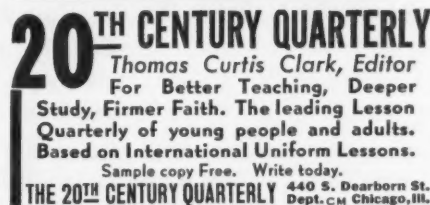
A large line with distinction and quality. Color variety. Price range. Original designs. Send card for Catalogue and Introductory Offers. Paragon Publishing Company, 1120 South Limestone, Lexington, Kentucky.

## WORLD GENERAL ASSEMBLY, 1941

The First World Assembly of Churches will be held in August, 1941, in Europe, it was decided by the provisional committee of the World Council of Churches at its meeting near Paris in January. The provisional committee also approved the appointment of a new staff officer to correlate work for refugees; final plans for the World Conference of Church Youth to be held at Amsterdam July 24 to August 2, 1939.



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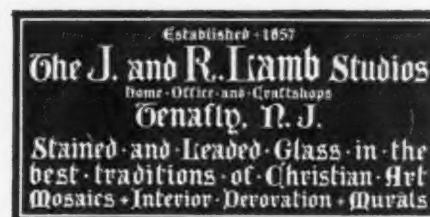
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## "START A BANK ACCOUNT IN HEAVEN" CAMPAIGN

Reidsville, North Carolina—A "Start a Bank Account in Heaven" campaign to raise funds for building a Catholic church at Spray, this county, has aroused widespread interest both in North Carolina and church circles elsewhere.

The campaign was originated by William J. Kuder, pastor of St. Benedict's Mission in Greensboro, and Father Kuder already has personally taken his appeal to the metropolitan areas of New York. He plans to visit other large cities on the Eastern Seaboard and in the Middle West soon to solicit aid for the badly-needed structure.

Father Kuder explains that one may "start a bank account in heaven" by contributing to the church fund, and that in contributing toward building the chapel every brick will become a deposit, a bond which will never depreciate in value, and stock which can be lost only should one fail to save his soul and be unable to collect. He never makes his appeal during church services, but in private interviews, and likens his efforts to the "steady drip of water on a rock, quietly but inevitably accomplishing its work."

The chapel, if constructed, is to be known as St. Joseph-in-the-Hills.



### Editorials

(From page 359)

If it's printed matter, he knows a printer who is subject to solicitation; if furniture, a furniture dealer comes to his mind; no matter what the need is he is ready to go to work.

The main purpose is to get something without cost so that an honest burden may not necessarily be borne by the church members. In his effort to do this he asks his benefactors to ignore federal laws, wage and hour regulations, and all labor legislation. He thinks that there is some way to get items through production without a record being made of the transaction.

Mind you, we are not against contributions for the church and religious purposes. Christian stewardship is a privilege and an obligation. Let us have more of it. But there is a kind of clandestine solicitation constantly going on which is unworthy of any social institution, let alone a religious organization.

A printer friend of ours has made this suggestion to his church:

"Last year," he said, "I contributed \$105 in printed publicity to the church in addition to my pledge. To be fair, this year, let's place an item of one hundred dollars in the budget for this publicity. I will make the contribution as before but I would like to see a record of it."

The "getter free-er" had his answer ready. "We can't do it," he said, "it would establish a bad precedent. Suppose something happened to you. Some one would use the figure to make us spend the money."

Of course the "getter free-er" thinks that he is a great asset. Some others are not always so sure. There are a lot of funny-looking book cases in church libraries which would not be there if the churches had bought the cases they needed and had not depended upon the "getter free-er." There are a lot of strange lighting effects because this individual has interceded with some dealer in lighting equipment. And we have seen rather amazing effects in chancel arrangements because of his activities. And there are a lot of wives of the parsonage who feel that the "getter free-er" has not added to their domestic happiness.

It is a pretty good rule for the church to make honest solicitation of its members and friends and then make its purchases open and above board. It is more necessary that you get the item you need than that you get it without cost. Aesthetics are more important than economy. To our mind it doesn't help any church to have it spotted by business men as the one who has yielded to the endless energies of the "getter free-er."



*"Now I enjoy the service.  
I hear clearly both the  
sermon and the music."*

—Mrs. S. M. Johnson

Mrs. Johnson is shown in the Dunham Christian Church, Cleveland,

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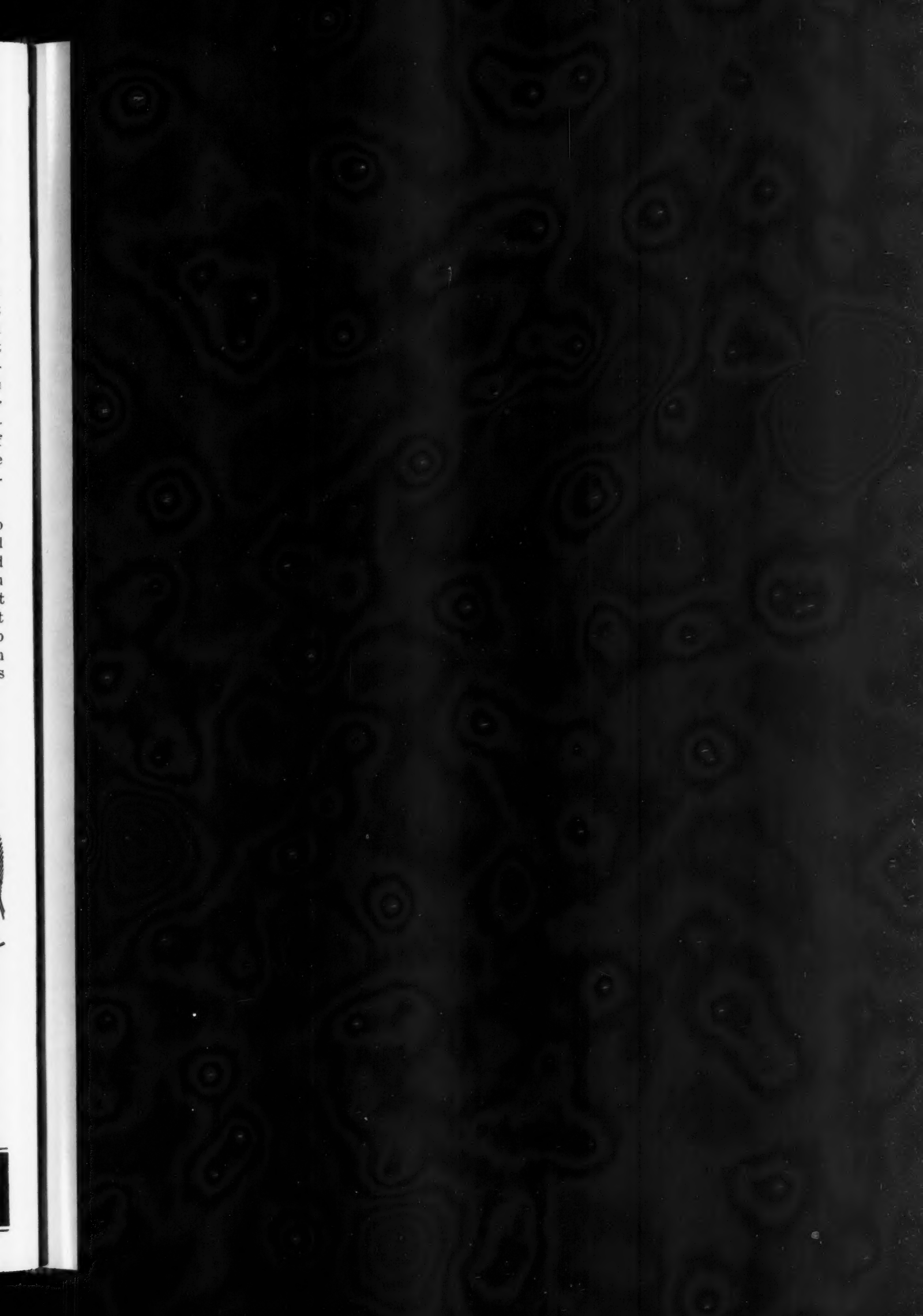
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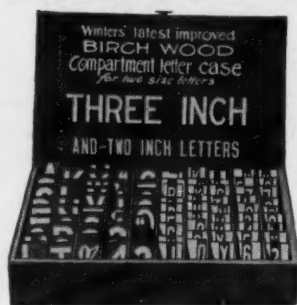
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